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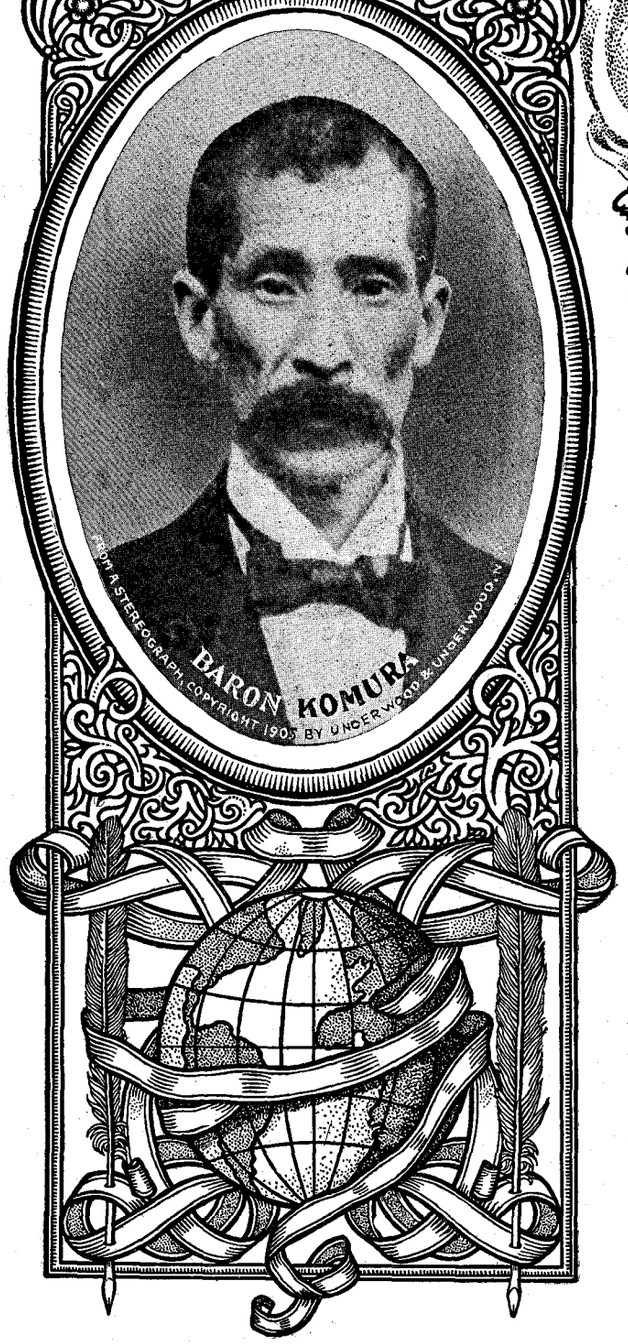

CONTENTS

TOPICS OF THE DAY:

Yellow Fever in New Orleans 163
Peace Plenipotentiaries and Reporters . . . 164
Campaign Against Graft in Milwaukee . . . 165
Losses in the Chicago Teamsters' Strike . . . 166
Auguries of the "Bennington" Disaster . . . 167
Troubles of the Canal Commission 168
Porto Rico's Demand for Self-Government . . 169

LETTERS AND ART:

The Insincere Moral in Literature 170
Thomas Hardy as an Optimist 170
American Temperament in Painting 171
Massenet's New "Mozartian" Opera 172
The Drama and the Censorship in Russia . . 172
Literature as an Aid to Industry 173
Wandering from the Subject Recommended . 173

SCIENCE AND INVENTION:

Spiritualism and Electricity 174
Blue Light as an Anesthetic 174
Automobile Lawn-Mowers 175
Laziness as a Brain Disease 175
Alcohol and the Medical Profession 175
Losses Due to Insects 176
Universal Symbols for Compass Points . . . 176
Why Fat Men Should Swim 177
Should Worthless Inventions be Patented? . 177
The Death of an "Immortal" 177
Some International Aspects of Space Telegraphy 178

THE RELIGIOUS WORLD:

Professor Hyslop's Book on Immortality . . . 179
An Agnostic's Refusal to be Miserable . . . 180
Two New Influences in Church Architecture . 180
Present Tendency of the Pauline Controversy 182
A Great Religious Work of Art 182

FOREIGN COMMENT:

Is There any Hope for Russia? 183
Justice for Ireland 184
L'Allegro, Il Penseroso, and Morocco 185
Tolstoy on the Jewish Question in Russia . . 186

NOTABLE BOOKS OF THE DAY . . . 187-188

MISCELLANEOUS 189-198

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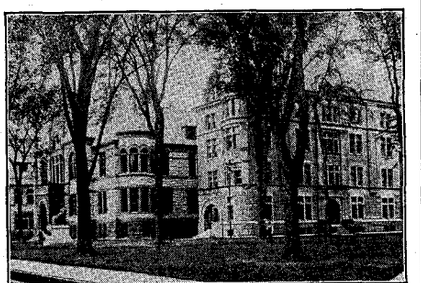

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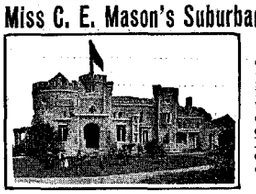

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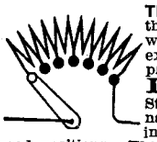

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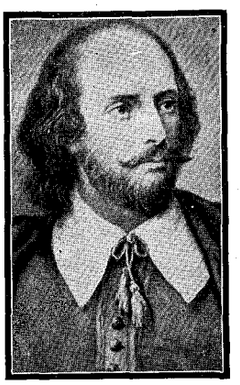

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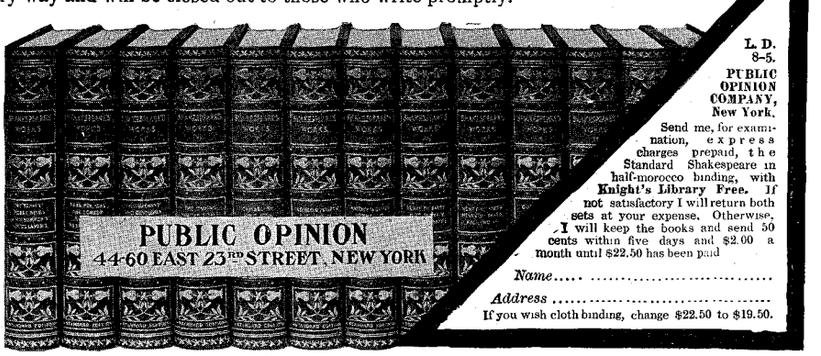

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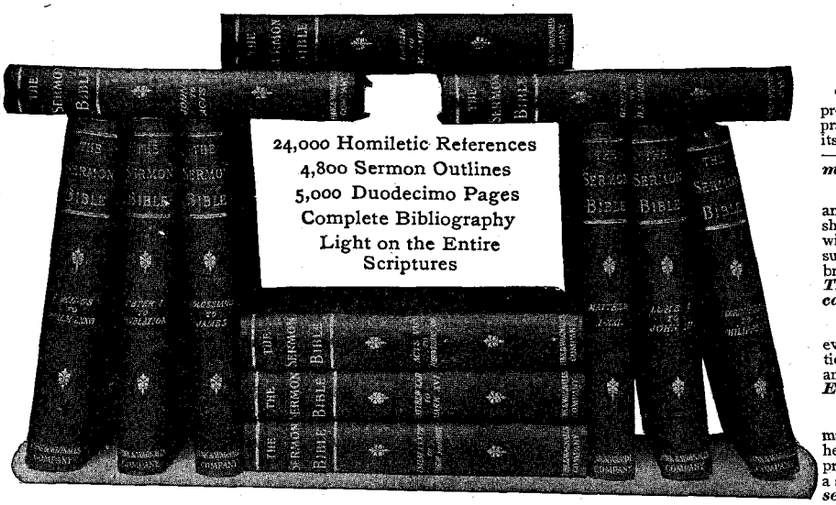

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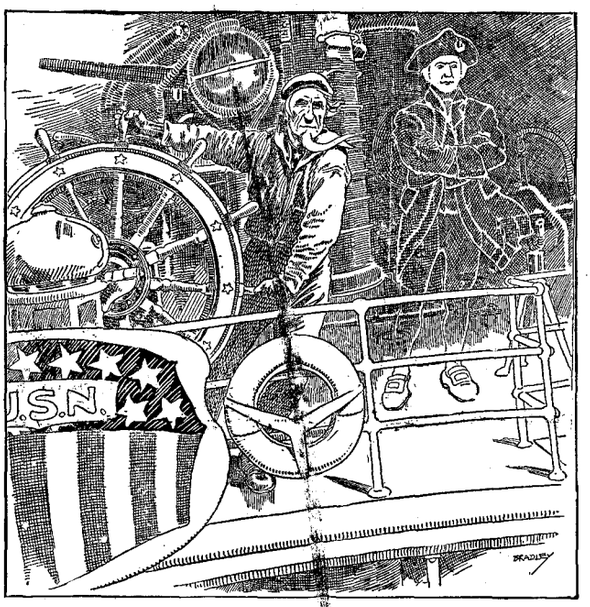
the city, to protect the business interests from conditions that had become intolerable. The main points for which the employers fought were, primarily, for the right of a man to work and, secondly, for the right of the employers to the free use of the streets. As good citizens they could do nothing else. Both of these points have been won."

AUGURIES OF THE "BENNINGTON" DISASTER.

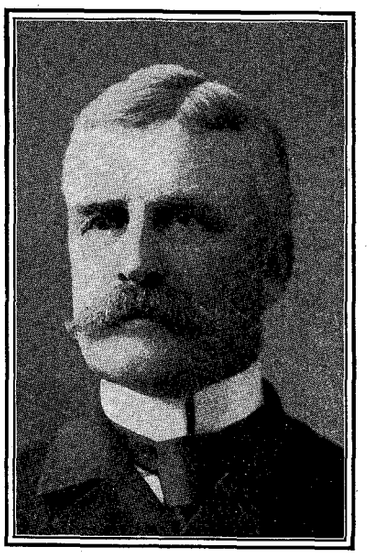
THE fate of the gunboat *Bennington* and the facts that have become known since the explosion (considered in these columns last week) inspire the gloomiest forebodings in the newspapers as to the present condition of our navy, both in ships and in personnel. The naval lesson in the *Bennington's* misfortune, say the dailies, is that we are building a big navy not only at an enormous expense, but, in the words of the Detroit *Free Press*, "at the expense of the efficiency of the war-ships in use." Altho the press, generally, are reluctant, at this time, to place the blame for the disaster, and are anxiously awaiting the result of the naval inquiry under Admiral Goodrich, some of the newspapers are of the opinion that the explosion aboard the *Bennington*, which killed 62 men, was due to the inefficiency of the engineering department of the ship. Much has been said of late about the scarcity of experienced engineers in the United States Navy, and it is recalled that there is no longer a distinct class of engineer officers in the navy, that class having been eliminated by the personnel act of 1899. It is charged that the *Bennington's* engine-room was not properly officered, and that there was no one there with sufficient knowledge of boilers and engines. At the time of the accident, the press reports say, Ensign Charles T. Wade, whose service in the Naval Academy and the navy covers about eight years, was in charge, with not even a warrant officer to share the responsibility.



THE OLD TIMES AND THE NEW.

UNCLE SAM—"And were there fatal explosions of men-of-war in your day?" SPIRIT OF PAUL JONES—"Yes, but in my experience they generally happened to the other fellow." —Bradley in the Chicago *News*.

"It is easier to get money out of Congress for showy new ships than for repairs to old ones," says the Minneapolis *Tribune*, which adds: "It is easier to get money for naval construction that enriches contractors than for increase of naval force of officers and men to take care of them." Admiral Melville, for a long time head of the Bureau of Steam Engineering, in his last annual report (1902), laid before Congress the evil results of the abolition of the corps of engineers; and in 1904 Admiral Rae, Melville's successor, declared that "the present condition of engineering in the navy is a cause of grave anxiety to all conversant with the subject." The suggestion that there might be some connection between the disaster on the *Bennington* and the abolition of the engineering corps seems to be gaining ground among naval authorities, and it is believed that the accident is likely to cause Congress to repeal the personnel law of 1899. *The Army and Navy Register* (Washington) is of the opinion that what the navy needs at present is a well-trained corps of engineers. It says:



REAR-ADMIRAL C. F. GOODRICH,
Commanding the Pacific station, who has charge of the inquiry into the *Bennington* affair.

"We may never return to a corps, for there seems to be a firmly rooted prejudice against such an organization for some reason which is generally withheld; certainly, the objections raised by the possible return to the old strife between the line and engineers should not stand in the way of obtaining for the service the best officers and the best men to be had on board a ship of war in the engine- and fire-rooms. It would be absurd to claim that the *Bennington* could have been spared the explosion which caused such loss of life if the navy were in possession of an engineer corps. No one is in a position to make such an assertion. But it remains a fact which no one will dispute, either, that the service is badly crippled for lack of specially trained naval engineers, whose place is but poorly taken by the so-called fighting engineer."

The American Syren and Shipping (New York) thinks it strange that the Government, which is so rigorous in its inspection of merchant vessels, should be so lax in regard to the efficiency of its own ships. It says:

"The deplorable disaster on the United States war-ship *Bennington* could not have occurred on any merchant steamer; it would not have occurred had the navy system in regard to the care and operation of ships' machinery been half as good as that which obtains in any merchant service; it would not have been conceivable had a similar system in regard to engineers in charge on naval ships been in force as is maintained in every merchant line. It may be further remarked that had the condition of the *Bennington's* boilers, as reported, been known to exist on any merchant steamer no crew could have been got to stay on board of her.

COMMANDER LUCIEN YOUNG,
Who commanded the *Bennington*.

"It is certainly extraordinary that a Government which imposes all sorts of stringent inspection requirements upon merchant vessels does not in its department of the navy exact similar efficiency. One not infrequently hears of a merchant steamer putting back to

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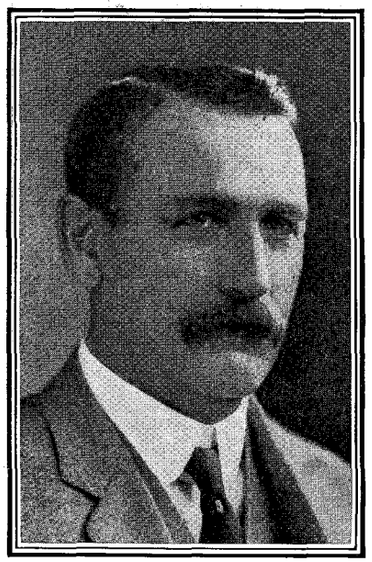
port when a day or so out because some flaw has been discovered in the engines or machinery and repairs have become necessary to insure safety, but one never hears in this generation of a boiler explosion."

TROUBLES OF THE CANAL COMMISSION.

THE frequent changes of officials and employees connected with the Isthmian Canal Commission seem to have inspired the press with an idea that the start which has been made in "digging the big ditch" has not been altogether creditable to the American people, renowned as they are for carrying large enterprises through to an easy and successful termination. The Baltimore *Sun* (Ind.) attributes the trouble to "yellow jack" and "red tape." Judge James D. Youmans, a former Interstate Commerce Commissioner, openly charges that the bad beginning is due to the interference of the transcontinental railway companies. Interviews with refugees landing in New York indicate that the complaint generally heard in Panama is that the responsible head officers keep away from the isthmus and leave the management of affairs to incompetent lieutenants, who do not give enough care to the health and comfort of the men under them.



JOHN F. STEVENS,

Who succeeds Mr. Wallace as chief engineer of the Panama Canal. Mr. Shonts says he is not only "an engineer of unquestioned ability" but "a leader of men, a man who knows how to drive, what to expect from his subordinates, and how to enlist their enthusiasm and support."

But President Roosevelt takes a hopeful view of the situation and seems to think that the discouraging news is based almost entirely upon the exaggerations of disgruntled employees, whom, he declares, are no better than deserters. Thus, in his address delivered at the meeting of the physicians of Long Island, he said:

"I am happy to say that the work is being admirably done, and I am particularly glad to have this chance of saying it. Now and then some alarmist report will come from Panama. Just a couple of weeks ago there seemed to be a succession of people coming up from Panama, each one of whom had some tale or other to tell.

DRASTIC MEASURES MAY BECOME NECESSARY TO KEEP CANAL EMPLOYEES ON THE ISTHMUS.

—Maybell in the Brooklyn *Eagle*.

"You will always find in any battle, even if it is a victorious battle, that in the rear you meet a number of gentlemen who are glad that they are not at the front; who, if they have unfortunately gotten at the front, have come away, and who justify their absence from the front by telling tales of how every thing has gone wrong there."

Some other men connected with the canal work, however, are inclined to believe that the President's application of the standards of war to ditch digging is a little too severe for this industrial age. They remark that clerks and laborers who do not care to remain on the isthmus will not be deterred from giving up their jobs through the fear of being called "deserters"; and so the belief is growing that something affirmative must be done in the way of attracting and holding an American population in Panama, if the digging of the canal is to be a success. A writer in the Baltimore *News*, who hides his identity under the title "An Official of the Canal Commission," boldly declares that in order to entice the necessary number of workmen from the United States, the Canal Zone must be made "wide open," with all the social features of life in Western mining communities. His words are as follows:

"The suggestion may give many good people in this country a shock, but I do not believe that the construction work on the isthmus will move along satisfactorily until the Zone is thrown 'wide open,' in the sense of the term as it is applied to any of the big American towns. The tens of thousands of men who will labor there when the great project is once fully under way will need recreation, as those who are now digging do. There are at present practically no diversions within striking distance, and, as I have said before, the men have too much time in which to think of themselves. I suppose this phase of the situation will adjust itself in due course of time, unless there be an outcry from the moral sentiment here at home, that does not appreciate the necessity of

THE MAIN OBSTRUCTION AT PANAMA.

GENTLEMAN IN THE BACKGROUND—"Sam, here's an engineering problem for you. If it 'll take ten years to cut through Culebra, how many years will it take to cut through me?" —Keppler in *Puck* (New York).

meeting human nature on its own ground when confronted by conditions such as stare us in the face on the isthmus."

The tone of the press in commenting upon this plan shows clearly that this country will not tolerate the idea of making Panama like the region "east of Suez . . . where there ain't no ten commandments." Thus the Washington *Post* satirically remarks:

"We see now why France made such a miserable failure at Panama. She did not meet human nature on its own ground. She provided work and wages, but overlooked the fact that recreation is the great problem in canal work. The establishment of a vast Monte Carlo in the Canal Zone will work wonders. Let there be plenty of saloons, hurdy-gurdies, dives, and other 'social features of the great mining camps.' Let the Zone be wide open to the cutthroats, gamblers, fugitives, and blacklegs of the world. Would not such a policy attract population? Would not the poor canal-digger find surcease of sorrow with these gay devotees of pleasure? He would, in contempt of question. Not only would he be contented to remain, but others would flock to the free and

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frolicsome Zone. Yellow fever would not deter nor mosquitoes appal the people who are waiting for the institution of such a paradise.

"We feel sure that everybody will be interested in the details of this plan to provide recreation on the isthmus. Will the commission own and operate the 'joints,' or will it merely collect license fees from saloons, gambling-houses, and the palaces of pleasure? How wide open will the Zone really be? What will be the code of morals, and wherein will it differ from the code in the other colonies of the United States?"

Chairman Shonts, however, admits that "something" must be done "in the way of providing recreation for employees." Accordingly he has organized a "Welfare Department," with Mr. W. E. C. Nazro, architect and landscape gardener, and Mr. Edward A. Moffett, a "Civic Federation" man, in charge. With these men, says Mr. Shonts:

"we are going to provide tennis courts, baseball parks, and perhaps fields for such other athletic sports as are suited to the climate. These opportunities for wholesome open-air exercise and amusement will be especially valuable and welcome to the clerical force, and others whose work is largely sedentary. We intend, also, to have club-houses erected, with every facility for reading and for all kinds of games and indoor amusements. In connection with these clubs and their various rooms, there will be reasonable opportunity for men to spend money in a proper way, who wish to do so."

PORTO RICO'S DEMAND FOR SELF-GOVERNMENT.

IN the convention which assembled in San Juan, Porto Rico, on July 25 and memorialized Congress with a view to bringing about sweeping changes in the insular government, there were delegates from all except one of the sixty-six municipalities in the island. These delegates, thus representing almost the entire population, voted unanimously for the desired change in their government. This unanimity of action leads the New York *Evening Post* (Ind.) to believe that the Porto Ricans "resent being part of a nation governed by the people for the people, and yet being ruled in an autocratic way." In further comment *The Post* satirically remarks that "that sullen, old-caught people declines to thank heaven for the blessings of American Government as administered from Washington."

And in truth the Porto Ricans appear to be exceedingly discontented with their condition, if the memorial adopted by the San Juan convention expresses the public feeling. As reported by the New York *Times* (Ind. Dem.), this memorial deplores the fact that "the preponderance of power still rests with an executive council composed of heads of departments appointed by President Roosevelt," men who "arrive here knowing nothing of the language, customs, or needs of the country." The memorial then asks for these amendments to the Foraker law:

"First—The organization of an Insular Senate, to be composed of two Senators each from seven districts in place of the executive council.

"Second—That the proposed Senate and the House possess the same privileges granted to the House under the Foraker law.

"Third—That the Secretary of Porto Rico, the Attorney-General, the Treasurer, the Auditor, the Commissioner of Education, and the Commissioner of the Interior continue in their present offices under present titles, but that they form no part of the executive council.

"Fourth—That the officers named be appointed by the Governor, with the consent of the Insular Senate, and not by the President of the United States."

The New York *Sun* (Ind.) says that the memorial "is a very natural protest against government by men who are in every way, excepting political form, aliens and strangers." The New York *Tribune* (Rep.) takes an equally friendly view of the situation and expresses the opinion that "the changes in the insular government asked for by the convention seem moderate." Says this paper in further comment:

"The Porto Ricans do not seek any radical alteration in their present constitutional or political relations with the United States. They do not suggest admission to the Union as a State. They do not ask to have Porto Rico made a Territory. They do not urge Congress to allot them a delegate—altho one branch of Congress not long ago approved a measure conferring the powers and title of delegate on Porto Rico's resident commissioner. The convention does not seek in any way to undermine the political status created by the Foraker act. It merely pleads for an enlargement of the right to local self-government. It wants to have the same measure of internal autonomy as Hawaii now enjoys, without demanding the constitutional recognition volunteered to the Hawaiians.

"The chief modification urged is a transformation of the upper legislative branch—the executive council—into a *bona fide* Senate, elected as the Hawaiian Senate is, and not appointed from Washington. This body consists at present of twelve members. Five of them are Porto Ricans and seven are Americans—the Governor of the island and the six members of his cabinet. The convention wants to have an elective Senate of fourteen members. In addition, it wishes to have the minor insular officers appointed, not by the President, but by the Governor—the right of confirmation being at the same time vested in the insular Senate. These changes would throw the control of local affairs largely into the hands of the Porto Ricans themselves, altho, retaining the veto power, the Governor would still dominate, and under the Foraker act Congress can absolutely nullify any legislation which it thinks ill advised or dangerous."

TOPICS IN BRIEF.

WILL the loss of that $20,000 a year "retainer" remind Mr. Depew of a funny story?—*Mr. Bryan's Commoner.*

MR. ROOT considers a government position a stepping-stone to fame; Mr. Wallace, to fortune.—*The Los Angeles Express.*

CHINA is given to understand that the peace envoys can rob her just as well when she is not present.—*The Washington Post.*

IF conditions are as bad as reported in Panama, there should be less objection to sending a lot of our politicians down there.—*The Washington Post.*

JOHN PAUL JONES at one time was in the Russian navy, but as that was over 100 years ago it can not reflect upon his fame.—*The Chicago News.*

CHICAGO newspaper remarks: "After all, we are a simple people." Must have been reading the life insurance revelations.—*The New York Herald.*

IT does seem like the great weakness of the Russian empire lies in the fact that it can not mobilize troops like it can mobilize mobs.—*The Atlanta Journal.*

IT is possible that Wisconsin and Indiana passed those anti-cigarette laws just to keep District-Attorney Jerome from lecturing in those States.—*The Washington Post.*

PRESIDENT ROOSEVELT has received eight LL.D.'s this year. He is said to prize them almost as much as his collection of cinnamon bear pelts.—*The Atlanta Constitution.*

JUST as soon as Mr. Westinghouse proved that he had invented a device that would prevent fatalities in cases of collision, he was picked out as a director of the Equitable.—*The Washington Post.*

AS an evidence of a desire for economy, the Equitable folks are going to cut salaries until some of their officials will draw no more than a mere President of the United States.—*The Washington Post.*

SOME years must elapse before this country can undertake to reciprocate Glasgow's courtesy in offering street railway suggestions with some hints on how to conduct insurance.—*The Washington Star.*

PRESIDENT ROOSEVELT is working hard to prevent a battle between Oyama and Linevitch, and Linevitch is heartily assisting him by getting out of the way as rapidly as possible.—*The Atlanta Journal.*

"WE should all try to show the best side," said Mr. John D. Rockefeller to his Bible class. That's all that is necessary in Mr. Rockefeller's case, as Miss Tarbell will attend to the worst side.—*The Washington Post.*

SECRETARY TAFT is quoted as saying that he was not angry when he wrote that letter to Engineer Wallace. It would be interesting to see one of Mr. Taft's letters written when he was really angry.—*The Kansas City Journal.*

THE average insurance company considers persons of medium build the best risks. The average man who wants insurance is not quite clear yet as to what kind of a company he considers the best risk.—*The Denver Republican.*

A NEW YORK man has been sent to the asylum for claiming he was the peacemaker between Japan and Russia. Hardly fair to send one man to an asylum and throw bouquets at another man for harboring a similar delusion.—*The Washington Post.*

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LETTERS AND ART.

A PROTEST AGAINST THE INSINCERE MORAL IN LITERATURE.

WHAT is most reprehensible in the modern "drama with a lesson," of which we have had so much this past season, complains a writer in *The Evening Post*, is not so much the immorality of the characters as the artistic immorality of the authors. "The puppets may be very free, indeed, but the writers have shown themselves disingenuous—which is even worse." As a rule, contends this critic, the dramatist throws a sop to the public conscience in the last act, without regard for the logic either of art or of life. For the real wages of sin they offer a melodramatic substitute. "That a play tends to make vice attractive is a serious enough charge against any work on the English stage; but what shall be said of the creative insincerity which would wrench the teaching of a plainly insalubrious play into a homily?" To quote further:

"Four acts very much on earth and a saintly epilogue in the improvised paradise—that is the formula which English dramatists and their American imitators have worked upon to the detriment both of good faith and good art. Obvious concessions to accepted standards of morality just before the curtain falls will scarcely atone for two hours of detailed and analytical exposition of the fact that virtue is a bore. The apology is tardy and mechanical, and very seldom succeeds in effacing the impression that the playwright is sincere only when he is wicked, but that when he is good he is tired.

"Out of mere respect for the intellectual integrity of his auditors he ought not to stoop to such transparent subterfuge. The honest but impatient earnestly protest, 'If you want to study passion and degeneracy, study passion and degeneracy, and we will let evolution settle the quarrel, but don't sugar your pill for us with quite that air of perfunctory boredom.' After all, most of us are clever enough to seize the elementary fact that a woman reforming without cause is, artistically at least, as immoral as the woman sinning under provocation, and that virtue which depends for its preservation on the opportune arrival of a messenger-boy with a telegram, is, strictly speaking, scarcely virtue at all."

Nor is there greater consolation, continues the writer, to be derived from plays where the author, instead of smoothing things out happily, makes up his mind to be really severe with his misguided heroine, and in the name of justice puts her to death. Of this device we read:

"There, says he, planting his foot on the prostrate form of his victim, somewhere in the fifth act, behold the wages of sin. But there is this fatal defect about the wages of sin, that often you can not distinguish them from the wages of martyrdom or the wages of sacrifice to a sublime conception of duty. St. Cecilia dies and Antigone dies, and the second Mrs. Tanqueray dies, and wherein is the difference? Indeed, far from punishing transgression, the playwright, in making death its consequence, has perhaps glorified it, made it an eternal truth and invested it with a glamour that would be sufficient in itself to impel us of the clan of the commonplace, whose lives are undisturbed by spiritual cataclysms, and whose deaths are only incidental, to embrace it for the very eminence it lends. There is undeniably a splendid sweep about self-abandonment which makes of resultant death a little thing only or a very beautiful thing; and in either case the moral fails.

"The trouble is that the dramatist, either because he does not believe in the theory at all, or because he is not sufficiently interested in this part of his theme, makes the death which is the wages of sin a bald physical death instead of a moral death—or better still, an esthetic death. It would seem to be a fair deduction, that if you make sin beautiful, the only way you can frighten us from practising it, if you are really bent on doing it, is to make the wages ugly, and overwhelmingly ugly. But here is where your author fails you. On the portrayal of an unconventional instinct he will bring to bear devotion and skill, observation, insight, analysis; he will find you the original spark, nurse it, test it, watch it grow until it has attained the climatic fury he is after; and then he loses interest. Ah, well, let her infant brother come in just in the nick of time, or let her shoot herself, or something; anything that will bring out the necessary commercial fact that virtue triumphs, or that the wages of sin is death. And thus the realist becomes melodramatic just at the point where, if he were sincere in his thesis, his best powers of veristic portraiture ought to come into play—when the emotional reaction has set in, when the fires of passion have begun to die out, when things grow chill and gray, and your real wages of sin, if such there be, make their appearance. Not death and the resulting apotheosis should be the dramatist's reward for the wicked, but a dreary commonplaceness of outlawry that shall be more dispiriting than the conventionality from which the protagonists have sought escape, a process of moral enervation, a steady degeneration into indifference, into inertia, into nothingness."

Ibsen, remarks this critic, shows the wages of sin at work in the hospital, and the Russians do the same; "but the lesson," he concludes, "might be demonstrated with equal force at a late breakfast-table."

THOMAS HARDY AS AN OPTIMIST.

MOST readers of Thomas Hardy might feel that to associate the idea of optimism with the name of the great Wessex novelist would be to formulate a paradox. This paradox, nevertheless, Prof. E. S. Bates, of Oberlin College, defends with an earnest and ingenious pen. Writing in *The International Journal of Ethics* (July), Professor Bates classifies optimism under two heads, as "docile optimism" and "heroic optimism." The latter he attributes to Thomas Hardy, in common with Ibsen, Zola, and Tolstoy. As representatives of "docile optimism" he names Ralph Waldo Emerson, Sidney Lanier, Walt Whitman, and William Dean Howells. After discussing "Tess of the D'Urbervilles," Professor Bates claims that "the weakness to be found in Hardy's view, if there be weakness anywhere, lies in his extreme idealism, in his assertion of purity of purpose as the sole criterion of purity of deed, and in his intense faith in the existence of this spiritual purity in spite of bodily defilement." In this instance, he continues, "Thomas Hardy is not too pessimistic, but too optimistic for us all to follow him." To quote more fully Professor Bates's general contention:

"With the view of the docile optimist we in America are thoroughly familiar. Sometimes it has appeared among us arrayed in the gaudy garments of materialism, sometimes it has robed itself in the beautiful white drapery of transcendentalism. Ralph Waldo Emerson taught us the doctrine in such winning form as raised our souls to the heaven of his own belief; Sidney Lanier sang in lyric strains of triumph the same faith when he told how, wandering over the whole world, love seeks in vain for hell; Walt Whitman taught us in his franker fashion that every human motive or emotion is a motive or emotion for good; and, finally, our greatest literary force of the day, Mr. William D. Howells, in his complete creed of the conventional and commonplace, stands for docile optimism without limit. . . . . .

"The conventionality and conservatism and self-satisfaction of much of our American writing is becoming apparent. The truth is evident that docile optimism purchases its vigor at the price of abstraction. Its courage is largely due to ignorance. Beauty pure and undefiled is not the beauty which is found in this world; it is not the beauty which shall be significant to lives of spiritual toil and struggle; like Owen Warland's artificial butterfly in Hawthorne's story, it is useless to mankind. So the nobility of truth is not a real nobility if it merely fondles the accepted children of thought and rejects those outcast ideas that are wrestling in the vulgar arena with hard-to-be-worsted doubts and questionings. . . . But in American literature of the day one who is earnestly seeking light upon social or ethical or artistic problems finds it not. He finds not even seriousness or courage or that open-mindedness dependent upon courage."

For heroic optimism, says Professor Bates, we must turn to the literatures of Russia and France and Germany and England. There we will find "that grim determination which strives to learn

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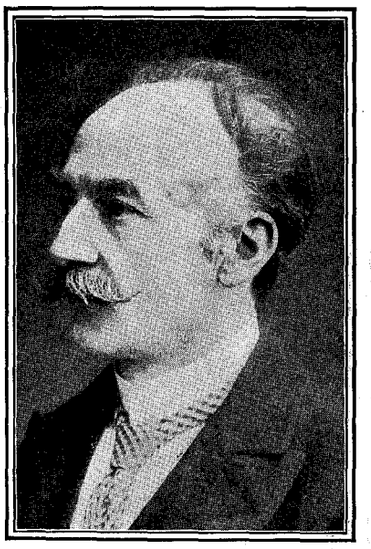
thoroughly the hazards and real possibilities of life, and then meets them as best it can." He continues:

"This is that fighting-for-optimism which is earnest in its search for truth and faith and holiness—so earnest that it dare not pass by any scene of suffering and death or overlook one act of sin or evil in the world; for it seeks not a surface peace of repose, or of tranquillity, or of consolation, but that abiding peace which dwells in the ultimate deeps of truth; a peace in which the murderer and the prostitute shall share and in whose light the world shall be redeemed. Nothing less than this will the fighter-of-optimism accept. He must wrest his hope from the darkest places where its very opposite seems to be enthroned; honor and purity must be found based firm as eternal nature in the very character of humanity. . . . The works of the fighter-for-optimism are not always 'pleasant' reading. Ibsen, Zola, Tolstoy, and Hardy rarely overflow with the milk-and-honey of traditional cheerfulness. Moral cowards and mental invalids in search of easy-going consolation will find little here to soothe their troubled breasts. On the other hand, those who wish to face life as it is, to be aroused to its real problems, and to shrink from none, those to whom a tale of wo is sufficient incentive to activity, and the realization of human love sufficient reward, even as it was to the men of old, these may find in our bravest modern writers leaders in the struggle of life. And among the foremost of the brave, among the most heroic of heroic optimists must be numbered Thomas Hardy."



MR. THOMAS HARDY,

An exponent, contends Prof. E. S. Bates, of that "heroic optimism" which "strives to learn thoroughly the hazards and real possibilities of life, and then meets them as best it can."

Professor Bates admits Hardy's "radical religious pessimism," but claims for him, nevertheless, a kind of ethical optimism. The Celestial City of Faith, says the Professor, is not to be reached but through the Valley of the Shadow of Doubt:

"Into this valley we must ride boldly if we seek to follow Thomas Hardy. In its gloom lurk more hideous enemies than mere religious foes. Monsters of social ignorance and social crime, monsters of man's sin and woman's shame crouch there. For most of us the need is that we ride fast through the grim vale and glance but scantily at the fearful shapes along the way. But in the very midst of their horror Thomas Hardy has built his hut, and during thirty years has lingered among them, scanning in their lair these monsters of crag and cavern that none have dared to track since the greatest of the Elizabethans died three centuries ago. Whoso denies the worth of Thomas Hardy let him likewise dare to explore the valley of the shadow and bring us a truer report of its meaning!"

And again:

"Hardy is a true immanentalist. In reflective moments he sorrows over nature's purposelessness, but none the less he watches her least movement with an ever-insistent love. Have we not here a first vague step away from the darkness of his religious pessimism? Nature may be soulless and terrible, but yet in whole and in part she is to us full of beauty and interest and meaning. Such a view of nature is not radically optimistic, perhaps, but neither is it radically pessimistic. . . . . .

"Hardy is not so childish as to believe in any possibilities of human perfection—and even Tess, the saintliest of them all, feels the force of sensual temptation. None the less I think a fair reader will realize that human nature, as seen through Hardy's eyes, is redeemed by its power of human love. To be sure this love, even when exalted to its highest form of self-sacrifice, seldom seems to produce the conventionally expected results in mitigating human sorrow. On the contrary we must grant that the world for Hardy is not a world where permanent happiness and tranquillity are generally attainable. Misery is all about us, and increase of love inevitably brings increase of suffering. Does this view make Hardy after all a pessimist? In his own eyes, I grant, he is probably a pessimist, for in his metaphysical side-remarks the note of despair is beyond question often sounded. The deeper Hardy, however, whose manhood speaks to us through his spontaneous pictures of life more entirely than in his reflective remarks, I certainly call not a pessimist but an optimist, for he shows a worthy humanity, true to itself, unconquered by destiny, sanctified by love. This love, you say, brings no reward? How could it bring ulterior reward, a good beyond itself, when it is itself the final good?"

AMERICAN TEMPERAMENT IN PAINTING.

IN the art of Mr. Whistler and of Mr. Sargent a writer in the London *Academy* claims to detect two differing manifestations of "American temperament." It may be doubted, he says, whether the difference between Whistler's art and the art of Mr. Sargent "is greater than the difference between a Northerner and a Southerner." That these two are the greatest and most distinctive painters America has yet produced, says the writer, few will deny; and many "may be willing to go further and concede that Mr. Sargent's art bears the impress of his nationality." We quote further:

"To speak in the language of his countrymen Mr. Sargent is a regular 'hustler' in paint, who gets 'right there' without the slightest hesitation. In his painting are all the qualities we admire in the American man of business. He is sure, wonderfully sure; he goes straight to the point, and he is rarely reticent as to the result. There is exuberant self-confidence in every one of his dashing brush-strokes. He is quick, alert, forcible, decisive. We watch him rapidly striding from success to success with something of the wonder and respectful envy with which we follow the career of a New York multi-millionaire.

"How far this thing which Mr. Sargent and his compatriot millionaires have in common is nationality or personality, is a matter not easy to decide. The analysis of national character is largely a question of arithmetic, an attempt to find the greatest common multiple of a number of varying, distinct, and contradictory individualities. Let one look diligently enough and he will find all sorts of nationalities in any one nation. We should be chary, then, of branding as American, characteristics which distinguish only a small section of the inhabitants of New York and Chicago. If we say that Mr. Sargent is a typically American painter, we merely mean that parallels may be drawn between his art and the characteristics of the type of American with whom we in England are most familiar."

With a little more trouble, continues the writer, one might hope to show that Whistler also was a typically American painter, "to draw a parallel between his art and the characteristics of an American with whom we are less familiar, the reserved, dignified, low voiced *seigneur* from the Southern States." Two qualities, we read, both artists have in common, namely, "courageous daring and nervous energy." The energy is "as rigorously restrained in a Whistler as it is emphatically expressed in a Sargent." Adopting yet another classification, the English critic describes Mr. Sargent as Teutonic, Mr. Whistler as Celtic. Of the latter he goes on to say:

"It is interesting to know that Whistler inherited a strong strain of Irish blood from his father, of Scotch from his mother. But without knowing anything of his parentage, one might have discerned his Celtic temperament in his art. Celtic art and Celtic thought have ever been characterized by a certain reticence. The Celt does not demand attention; he waits for it to be given. And when that attention has been given, he often makes a deeper impression on the memory than the Teuton with his more stentorian voice. Never in his portraits, his nocturnes, or in his etchings, does Whistler force himself upon our notice. He does not shout across a gallery to us. If we like to pass him by, we may. He will not stretch a finger to stop us. But if we wait—then, like a

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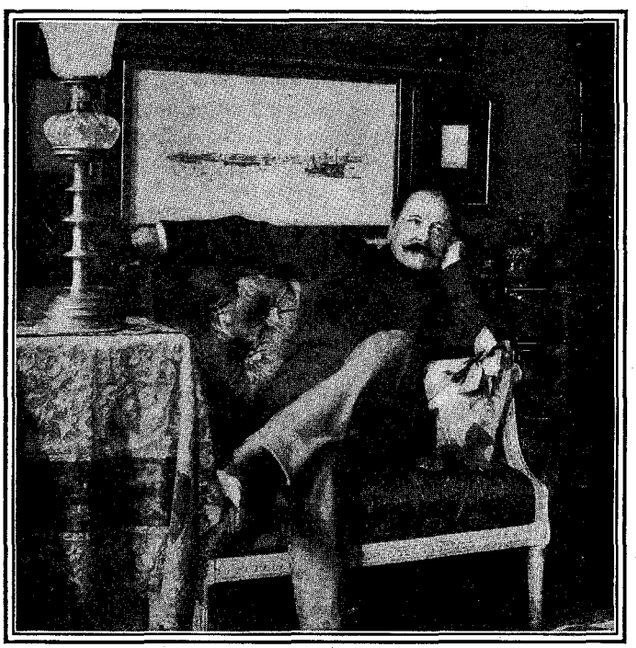
true Celt, he gives himself to us wholly, and transports us into a fairy land of common things transfigured. All that he sees, be they the commonest objects imaginable, he invests with a halo of poetic mystery, and expresses in a language at once simple and subtle—simple by reason of its direct emotional appeal, subtle by reason of its profound penetration. In all this Whistler shows his Celtic temperament, and his painting has the virtues of Chateaubriand's prose. Finally, Whistler has that sense of the world's sorrow from which the Celt is rarely free. A sweet melancholy pervades all his paintings as it does the greatest Celtic literature.

Carrying the comparison still farther, he writes:

"Wholly different is the temperament of Mr. Sargent, who is as emphatic as Whistler is reticent. He calls us with the trumpet notes of the great Teutonic thinkers, and we can not choose but come. There is no denying his vehemence; we can no more escape looking at his paintings than we can escape hearing of Goethe and Schopenhauer. His art is as militant as Whistler's is mystical, as analytic as Whistler's is intuitive.

MASSENET'S NEW "MOZARTIAN" OPERA.

A RATHER bold and unusual experiment in grand opera, according to French musical critics, is the new work by the leading contemporary French composer, Massenet. It is a light comic-romantic opera entitled "Cherubin," and is a sort of continuation of Mozart's "Les Noces de Figaro." Its modesty prevents it from being regarded as a challenge to the great master, and it is rather treated as a graceful tribute and a frank imitation of an original and really inimitable style.



M. JULES MASSENET.

His latest work, "Cherubin," a sort of continuation of Mozart's "Marriage of Figaro," arouses interest as a bold and unusual experiment in grand opera.

In "The Marriage of Figaro," one of the characters is Cherubino, the roguish but reserved and tactful page. This page becomes the hero of Massenet's opera. He has grown since we first met him. He is now a young officer, a sentimental, gay, frivolous, light-hearted cavalier who is ambitious to follow in the footsteps of Don Juan.

The opera has been produced with success at Monte Carlo and at the Paris Opéra Comique. The book was written by F. de Croisset and Henri Cain, poets and playwrights, and in brief the plot, condensed from the account in *Le Figaro*, is as follows:

Cherubin, the youthful officer who has just won his spurs, is celebrating his promotion. He has arranged a festival and, to make the occasion especially brilliant, he has invited the famous dancer of the royal opera at Madrid, the court's favorite, Ensoleillad. Every one loves and admires Cherubin—the aristocrats, the common people, the ladies and the peasant girls, alike. He has, however, three sullen enemies, a duke, a count, and a baron, who are jealous of him and who fear the results of his conquering audacity. He has, in truth, made love to the countess, the baroness, and other ladies, including Mina, the ingénue. To all of them he has addressed verses—the same verses, unfortunately, which fact at once produces an amusing complication.

The verses then fall into the hands of the count, who becomes furious. The countess hardly dares deny that she had received them, but the modest Nina recites them as proof that they were meant for her, and the count dismisses his suspicion.

Meantime Cherubin falls a victim to the charms of the dancer, Ensoleillad, who at first, attracted by his dash and gallantry, is disposed to reciprocate. Soon, however, she receives special marks of royal favor and distinction, and the poor Cherubin is discarded without a word or gesture. The radiant dancer does not even notice him.

Her very transitory favor, however, had excited the jealousy of the duke, and Cherubin is forced to fight a duel. Misunderstandings involve him in two other duels, and altogether his position is not an enviable one. At last, however, the faithful and comparatively humble Nina comes to the rescue. Cherubin turns to her, the duels are prevented, and she is glad to accept what remains of his "wounded and bleeding heart." Cherubin will marry, but will he be loyal and true, or will he continue his amorous intrigues and adventures? The last phrases of the opera leave this question unanswered.

Massenet's score is praised by the critics as full of grace, vivacity, and fluent melody. The music is suggestive of Mozart's style, tho the orchestration is modern, richer, and more sonorous and sustained. There is much poetic love-music in the second act, and the whole third act is bright, captivating, and spirited. The overture is conceived in the strictly classical style, however. The closing scene is directly borrowed from "Don Giovanni," in recognition of the inspiration and debt Massenet admittedly owes Mozart. —*Translation made for* THE LITERARY DIGEST.

The Drama and the Censorship in Russia.—It appears to have been decided that, whatever concessions may be made to the press and the book publishers, the censorship of drama shall undergo no radical change in Russia. The St. Petersburg *Viedomosti*, a semi-liberal organ with a distinctive "western" tendency, deplores the anomalous condition of the stage and dramaturgy in its country. The managers, it says, complain of the dearth of good plays and the banal, conventional, flat, and unprofitable subjects of the plays submitted to them; but who is to blame? asks the paper, and it goes on to say: "No plays? But hundreds of them perish in the red ink of the censors, and scores are emasculated, devitalized, and spoiled, in any artistic view, by the 'conditional approvals, the excisions, and emendations,' of the same functionaries. What the theater needs is free, open air—the freedom to do its proper, invigorating, stimulating work. The true, inspired word, when uttered in the theater is mightier than in the press; where the publicist is a mere physician the playwright is a surgeon." The *Novosti*, in full sympathy with this, gives several instances of the censors' revision and editing of plays, and says that if the whole truth could be told, derision and incredulous amazement would be generally expressed. Some rural officials, for example, may not be presented on the stage at all. In one play the proprietor of a mill was represented as cheating his workmen, and this was ordered changed. Censors blue-pencil everything which they imagine reflects discredit on the Government or offends orthodox religion and moral propriety. Even when plays are "passed," they may be ordered withdrawn for extraneous political reasons, as was done in the case of Gorky's latest play, "The Summer Cottagers." The sins of the playwrights are visited upon perfectly "sound" plays, lest the former should acquire too

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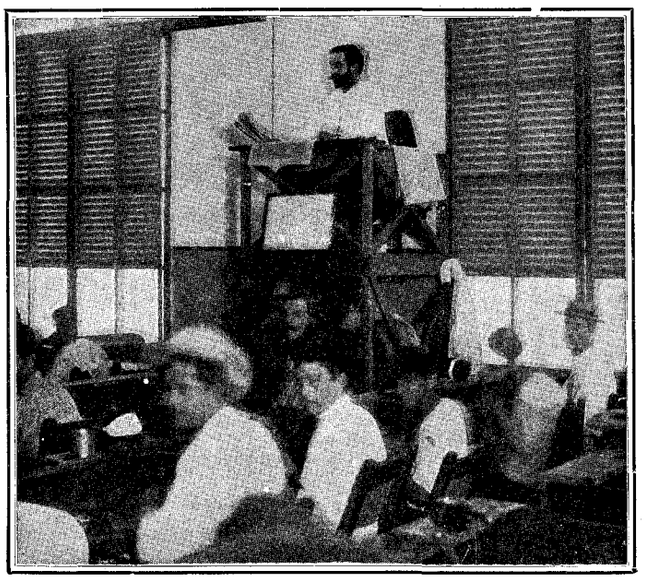
much influence and popularity. How can the honest, artistic drama prosper in such an atmosphere? ask the newspapers named. —*Translation made for* THE LITERARY DIGEST.

LITERATURE AS AN AID TO INDUSTRY.

JOHN FISKE, in one of his essays, tried to show the superiority of Greek over American civilization by citing Herodotus reading his history to the crowds gathered for the Olympic games, and then asking if we could imagine Mr. Parkman, for example, holding the attention of the crowd at an American race-track or baseball game by reading aloud from his historical writings. We discover an article in the New York *Bookman*, however, which suggests that in the case of Cuba Mr. Fiske's striking comparison might lose some of its effectiveness. Mr. James H. Collins, the author of the article, tells us that virtually every large cigar factory in Havana has one or more paid readers whose business it is to read aloud for three hours a day to the *tabaqueros* while they work. These readers are employed by the *tabaqueros* themselves. Each cigar-maker contributes fifteen cents a week, and the fund thus created goes to buy books and papers and to pay the reader's salary, which ranges from $30 to $60 a week. Part of the time each day is devoted to the newspapers, and part to novels or poems, chosen by vote. "In the literary sense," writes Mr. Collins, "the selections are of conspicuously high character, and lead an American to wonder what sort of a comparative showing would be made if such a custom were adopted into the average American factory." To quote from his more specific statements:



SEÑOR MUÑOZ READING IN THE CABAÑAS FACTORY.

The *tabaqueros* in the Havana cigar factories employ readers at from $30 to $60 per week to read to them three hours daily while they work.

"'Quo Vadis' was elected by 180 votes in one of the Cabañas factory's *galeras* recently, defeating 'Père Goriot' by 30 ballots. The choice falls oftenest on modern novels, and those of Spain are preferred because a wider range is possible. Perez Galdós is a favorite author, and each new Spanish celebrity in fiction quickly gets his hearing in the Havana factories. Among English novels read are 'Vanity Fair,' 'Oliver Twist,' 'A Tale of Two Cities,' and others of greater melodramatic interest, as the books of Wilkie Collins and Hugh Conway. Señor Muñoz, chief reader in the Cabañas factory, had never heard of Hall Caine or Marie Corelli, and said that only such English works as are to be had in Spanish come up for choice. Some of the English poets are favorites, Byron in particular being read repeatedly. Poetry is a staple in the reading, long poems frequently being chosen instead of novels. Shakespeare is not unknown. Only one American book has ever had the honor of repeated reading in Havana cigar factories, the readers say, and that fell into disuse about ten years ago. It was 'Uncle Tom's Cabin.' Some books are elected and reelected, just as favorite plays are revived. Victor Hugo is an unfailing favorite, while no year passes in any Havana cigar factory, it is said, without a reading of 'Don Quixote.'"

The institution of reading aloud in the factories, we are told, was established in 1878 by Señor Saturnino Martinez, then a *tabaquero* and now a distinguished Cuban poet. It arose from two conditions, the high price of books and the inability of many of the cigarmakers to read. Of the readers Mr. Collins writes further:

"Some of the readers found in Havana factories to day are men of meager education, but others are of marked intelligence and ability. Secretary Morua, of the Cuban Senate, was formerly a reader, and Señor Ambrosio Borges, one of the orators of the Cuban House, was sent to the legislature from the reader's box. Señor Victor Muñoz is not only a reader in the Cabañas factory, but one of the editors of *El Mundo*, a Havana daily paper, and head of the information bureau of the Cuban Senate. He has read in Havana sixteen years. The reader's position has natural advantages for an ambitious man capable of making opinion, even tho choice of reading is so largely in the hands of the cigarmakers."

WANDERING FROM THE SUBJECT RECOMMENDED.

MR. HOWELLS, from the "Editor's Easy Chair" of *Harper's Magazine*, after disposing of the author who complains of a dearth of subjects with the remark, "He may not have anything to say, but he certainly has something to say it about," proceeds to enter a plea for the revival of the discursive essay. In fact, says Mr. Howells, it might be argued that the modern fidelity to its subject is one of the chief evidences or causes of the essay's decay. The modern essayist, in his "dull loyalty to the stated thesis," is "superficial as well as tiresome." His error, we are told, "is to suppose that he can ever have a single subject in hand; he has a score, he has a hundred, as his elders and betters all knew." As to these "elders and betters," we read further:

"There was not one of them who, to our small acquaintance with them, kept to his proposition, or ended anywhere in sight of it. Aristotle, Epictetus, Marcus Aurelius, Plutarch, they talk of anything but the matter in hand, after mentioning it; and when you come down to the moderns, for instance, to such a modern as Montaigne, you find him wandering all over the place. He has no sooner stated his subject than he begins to talk about something else; it reminds him (like Lincoln) of a story, which has nothing to do with it; and that story reminds him of another, and so on, till the original thesis is left flapping in the breeze somewhere at the vanishing-point in the tortuous perspective, and vainly signalling the essayist back. The writers in *The Spectator*, *The Guardian*, *The Tatler*, *The Rambler*, and the rest, contrived to keep a loose allegiance to the stated topic, because they treated it so very briefly, and were explicitly off to something else in the next page or two with a fresh text. But if we come to such delightful masters of the art as Lamb, and Leigh Hunt, and De Quincey, and Hazlitt, it will not be easy, opening at any chance point, to make out what they are talking about. But they are always talking delightfully, and that is the great matter with any sort of talker."

It should be the care of the essayist, continues Mr. Howells, "to shun every appearance of continuity," for "only in the practise of the fitful, the capricious, the desultory, can he hope to emulate the effects of the creative." Only with this ideal "can he hope to be fit company for the high minds who have furnished mankind with quotations." The novelist's advice to the essayist concludes with this sentence: "But for the prevalence of the qualities which we have been urging the essayist to cultivate, in the essays of Bacon, it is not probable that any one would ever have fancied that Bacon wrote Shakespeare."

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SCIENCE AND INVENTION.

SPIRITUALISM AND ELECTRICITY.

THAT the phenomena by which it is asserted that the spirits of the dead manifest themselves to the living are due in some way to electricity, has long been suggested by those who accept the existence of the phenomena as proved, but doubt the validity of the spiritualist explanation. These phenomena—"levitation," or the floating of heavy bodies in the air; increase of weight; rappings; luminous appearances, etc.—are familiar to all who have ever come in contact with so-called spiritualistic mediums. Undoubtedly they are all capable of being produced fraudulently and have often been so produced. M. A. Breydel, who describes in *Cosmos* (Paris, May 20) some successful attempts to reproduce them electrically, believes that we can no longer doubt the existence of "facts of this kind, related by observers in good faith." His electric explanations are interesting, but fall short of proof because he has not shown that there is electrification of the "medium" or of the moving objects in a real "manifestation" of the sort. This step, which ought to be a very simple one, should be the next one to be taken by investigators of Mr. Breydel's way of thinking. To those who do not admit that the phenomena ever took place otherwise than by fraud, the whole proceeding is, of course, merely a curious scientific recreation. Mr. Breydel writes as follows:

"I have sought to imitate these strange phenomena by simple electrical means; for, as we shall see, I am inclined to think that in certain conditions the human body may give off electricity at high potential, altho of too feeble intensity to manifest itself to us otherwise than by a crackling sound or by light that may sometimes be seen in the dark, but able to exert occasionally attraction, repulsion, and other manifestations of movement.

"The apparatus that I use is a simple static machine, with glass plates, of the Wimshurst type, of considerable diameter.

"If we take off one of the two polar balls, while the machine works, there issues from the end of the stem a discharge that is almost invisible [' brush-discharge '], especially when the stem has a fine point. . . . . .

"This discharge may charge a Leyden jar at the distance of more than a yard, if the air is dry and cold enough; and this may be done even through a very dry sheet of glass or any other insulating substance of small thickness. This same discharge may cause a celluloid or glass ball to rotate on an axis.

"If the discharge is received on a glass plate and the hand be brought near it, a light draught and a slight creeping feeling are perceived near the glass, and besides any object that is brought near it is attracted and adheres to it. . . . . .

"Better still, if the glass plate be connected to one of the poles of the machine and the object to the other, the attractive force is doubled."

Levitation, increase of weight, rappings, etc., may be produced as follows:

"To imitate levitation on a large scale, the ceiling of the room in which the experiment takes place is furnished with a plate similar to that described above, insulated from the walls but connected to a source of electricity at high potential and almost continuous, as in the case of a powerful static machine. Objects on which are directed the brush discharge from a source of opposite polarity are raised and attracted toward the ceiling.

"Instead of proceeding by attraction upward, the electrified plate may be placed on the floor and the object may be suspended from the ceiling by a thread. When the machine is working the weight of the object apparently increases, it being attracted downward. . . . . .

"These divers movements may be transformed into electric discharges, or into shocks, rappings, etc. Thus may be obtained auditive but invisible manifestations.

"On the contrary, if they are of sufficient intensity, or if they take place in a medium of low pressure, they will produce luminosity, as with the rarefied gas-tubes of Crookes."

The author further remarks that if the experimenter himself stands on an insulating plate and touches one of the poles of the machine, his hair, fingers, and clothes will give off a discharge that is visible in the dark, while his head appears surrounded with an aureole. If the body be covered with silk the discharge takes place only from parts not so covered, and the uncovered hand may attract light bodies or shake a table. All these effects increase with the intensity of the electric machine. But the most striking fact is that all of them—attraction and repulsion, levitation, diminution or increase of weight, displacement of objects, rappings, etc.—may take place without noticeable electrical phenomena; the observer sees things moving without recognizing that electricity is the cause of the movement. Says Mr. Breydel:

"Very high potentials, in fact, do not sensibly affect our muscles. Do we not live in the midst of continued variations of atmospheric potential? Do we not know that vegetation, and in general every seat of atomic or molecular activity, engenders electricity of high potential whose effects we do not perceive unless there is sudden interruption (as with alternating discharges) or a sufficiently great increase of intensity?

"Before closing, I wish to say a word about the effects that the Yogis and Fakirs of India can produce without the aid of any other electrical machine than their own bodies. They produce levitation and other phenomena that seem incredible at first sight; and they do this because, being in perfect control of their own organism, they can place it in a nervous condition that favors the discharge of electricity from it at will.

"What the Yogis and Fakirs do voluntarily and artificially by training and by organic control, has already been observed in Europe. For my own part, I have known a poor woman, a sufferer from a disease of the spinal marrow, whose hair and hands discharged electricity voluntarily, giving off visible effluvia and causing the displacement of objects, etc.

"What shall we say, except that electricity is intimately connected with all these phenomena? If we consider the case of the 'mediums' that take part in spiritualistic séances, must we conclude that their organizations are fitted to produce similar phenomena, as do the Yogis and Fakirs, by their own will, or that they are simply passive instruments acting under the influence of an intelligent exterior cause?"—*Translation made for* THE LITERARY DIGEST.

BLUE LIGHT AS AN ANESTHETIC.

A PROPOSITION to produce insensibility to pain by utilizing the effect of blue light on the higher nerve-centers was advanced at the Swiss Dental Congress at Lausanne last year by M. Redard, Professor of Medicine at the University of Geneva. It is stated in *The British Medical Journal* (London, June 10) that he has since made a further communication on the subject to the National Institute at Geneva. Says this paper:

"He states that each of the primary colors has a definite and characteristic effect on the organism. In the case of red light it is exciting to the extent of being irritating. With yellow light the effect is depressing, while blue light is calming and produces a general feeling of well-being. Professor Redard now claims that the general psychic effect of the light can be converted to the uses of surgery and employed as a substitute for ordinary anesthetics in operations, which, tho naturally productive of considerable pain, are of comparatively brief duration. His procedure, whatever its advantages, is at least sufficiently simple. Nothing beyond an electric light of 16 candle-power, a blue glass globe, and a sheet of blue satinette appear to be necessary. The lamp is fixed in front of the patient's eyes at a distance of a few inches and the patient told to stare at it, keeping his eyes wide open. His head and the lamp are then covered with the blue cloth, so as to exclude all natural light, and he is assured that, if he keeps on staring, he will be unconscious of any pain during the operation which is to follow. Professor Redard states that if the cloth is removed after the lapse of from two to three minutes, the patient will be found to be in a condition of general anesthesia with dilated pupils, and that this is sufficiently deep for the painless performance of any operation of brief duration. He adds that he has had very few failures, and that he has found those which have occurred to be due to the fact that the patient has neglected the instruction to

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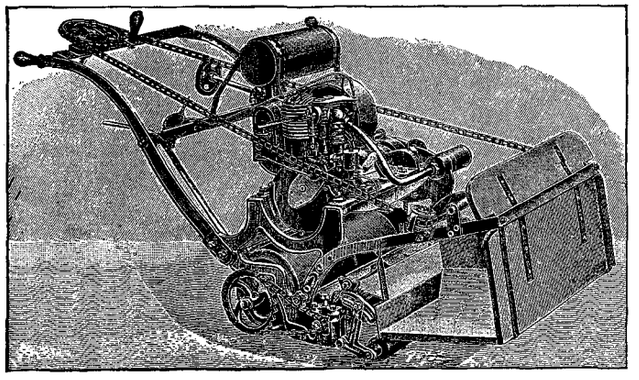
stare continuously. The idea, of course, at once occurs that the phenomenon must be due to a species of auto-suggestion, but this, taking the observations to be accurate, would appear to be negatived by Professor Redard's statement that he is unable to produce the same effect with either yellow or red light. According to the periodical from which we quote this account, other medical men have followed M. Redard's procedure, and have found it to produce the result stated."

AUTOMOBILE LAWN-MOWERS.

THE "horseless age" would certainly not be complete without a horseless lawn-mower; and if the larger sizes may be operated without a horse, why may not the smaller ones dispense with the pushing man? Both these aims have been attained, altho



AUTOMOBILE LAWN-MOWER (SMALLER SIZE).

in both cases the services of a man are required, not to push, but to guide. It is stated by a writer in *The Scientific American Supplement* (New York, July 15) that for several years past various types of such machines have been making their appearance, altho the operation of some of them has left much to be desired. He goes on to say:

"This spring, one of these machines . . . was operated in the presence of King Edward VII., upon one of the extensive lawns of Buckingham Palace Park, and his Majesty was so pleased and satisfied with its performance that he at once ordered one for use upon his estate.

"This type of mower, which is actuated by a gasoline motor, is manufactured in several sizes, from one 24 inches in width to one of 40 inches. The essential difference resides in the fact that the large machines are provided with a seat, while the smaller ones are guided by a man walking in the rear. These machines comprise the same essential organs as horse-drawn mowers and the small garden ones. A screw in front throws the grass into a box ahead of it, while the roller, or rollers, are placed in the rear. From the seat placed over the rear roller the driver of the large type performs the same manipulations as the man who steers the smaller type from behind. In both types, the arrangement in front of the boxes for catching the grass is a very important feature, since it does away with the necessity of a laborious sweeping and gathering of the grass after the operation of mowing, with the result that the expense of hand labor is very greatly reduced."

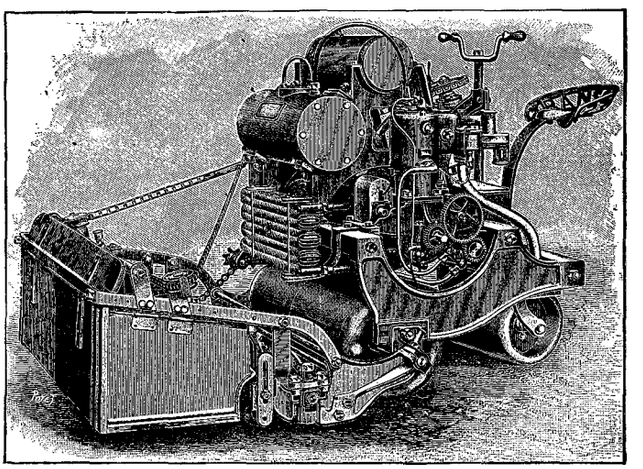
Laziness as a Brain Disease.—Certainly not all lazy persons suffer from disease of the brain, but, according to an editorial writer in *American Medicine* (Philadelphia), lassitude in children is often a cerebral symptom, and should not be overlooked as such. Says this writer:

"Change of disposition in children is often wrongly interpreted, and both parents and teachers have recourse to various means to secure improvement, such as reprimanding, forcing, depriving of food, etc., altho conditions grow worse instead of improving. A child, for example, enjoying heretofore good health, all at once undergoes a radical change; he becomes slow in his actions, takes more time than usual in eating, dressing, studying; his intellectual faculties become less vivid, memory fails, he lacks attention. The condition is diagnosed as 'laziness' and bodily punishment is inflicted. A child like this is certainly ill, and coercive training will not improve the condition, but strictly medical attention. The subject is certainly important from a practical standpoint, as the future of such a patient depends upon the early recognition of the pathologic condition. It should be borne in mind by every parent or teacher. Cheerfulness, laughter, vividness, are all attributes of youth, and if these characteristic features of childhood are rapidly replaced by lassitude and impairment of intelligence, the condition is undoubtedly morbid."

ALCOHOL AND THE MEDICAL PROFESSION.

PERHAPS the most noteworthy fact in the history of temperance reform is the changing attitude of the medical profession regarding the virtues and functions of alcohol. While many claim that both the total-abstinence and prohibition movements are weaker now than they were twenty years ago, it is generally admitted that more persons to-day have a sane knowledge of what alcohol is and does and hence, if they use it, do so with their eyes open. In an article in *The Academy* (London) Mr. C. W. Saleeby asserts that this realization of the nature of alcohol came earlier to the laity than to medical men as a body. He says, speaking of the physicians of the past:

"If there was any subject of which they knew less than another —tho, indeed, I doubt whether the assumption is justified—it was the action of drugs on the normal body: and conspicuously was this true of the action of alcohol. Now, it is the peculiarity of this compound that all the indications which it appears to furnish to empiricism and superficiality are falsified by serious and systematic study. Nevertheless our professional forefathers held certain beliefs and inculcated them into a willing audience. The laity—small blame to it—holds those beliefs almost without reservation to-day: but experimental pharmacology, supported by



AUTOMOBILE LAWN-MOWER (LARGER SIZE).

every other relevant branch of modern science—experimental psychology, clinical medicine, the study of insanity, criminology, and a host besides—now repudiates them. Thus it comes about that tho the first gropings for the truth did not proceed from the medical profession—which thus resembles all other institutions and authorities and established things—and tho the first few medical men who, sixty years ago, stood up against alcohol and lies, were laughed at and branded, like the worthy of all ages, as cranks, yet recently some fifteen thousand doctors presented a petition to the Government, praying that the truth about alcohol be taught in our schools, while the leaders of the profession in this and every other country have declared themselves against alcohol—erstwhile the vaunted panacea—and last week there was held in London a medical conference, presided over by the King's physician, at which it was resolved that the profession must set its shoulder to the

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almost superhuman task of educating the Board of Education in this matter."

After briefly rehearsing the facts about alcohol as he conceives them to exist—its action on the bodily functions and the nervous system, its present general recognition as a reducer instead of a raiser of temperature and as a sedative as well as a stimulant—Mr. Saleeby goes on to say:

"The facts I have stated are disputed by no competent person. They are to be found rehearsed at length in any modern text-book in any language—whatever the personal habits of the author, whether he be Hedonist or fanatic. They have now been familiar for many years, and are acted upon by competent physicians everywhere. If the reader should wonder how it is that the modern teaching so entirely contradicts that of the past, I would refer him to the former non-existence of the pharmacological or experimental method. Should he think—bless him!—that this *volte-face* of the doctors is unique, I will give him a parallel instance—relatively trivial, but instructive. Foxglove, or digitalis, the most valuable and universally used of cardiac stimulants, which every one of us is assuredly destined to take some day, unless he be hanged or drowned, was introduced and used for decades as a cardiac sedative in supposed cases of overaction. The reason was that it *slows the pulse*. Pharmacology has now shown that it owes its strengthening action on the heart-beat to this very fact which was once taken as the index to its weakening power! This, too, was a surface-judgment.

"The main question raised is involved in the appearance of this article. If I cudgeled my memory for the data and wrote an unoriginal article on the life of King Henry VIII., no editor would print it. For me solemnly to inform the reader that that redoubtable monarch had six wives would be an impertinence which would never pass the editor's table. The details of Henry's life are essentially nugatory: they are no more than glorified gossip, illustrating no principle, confuting no error, unveiling no truth which any one may not observe in the course of his daily round. But it is possible for me, without a spark of originality, to recite commonplace facts which are to be found in any primer, which do illustrate principles, the neglect of which blights millions of human lives and personally affects every inhabitant of these islands; and yet to insult nobody. I am happy to think that no one will be paid for writing such an article as this fifty years hence—when we have educated our educators."

Losses Due to Insects.—That the methods of controlling insect pests, resulting from the studies of the Bureau of Entomology and of the official entomologists of the various States, have resulted in greatly cutting down the annual loss from the depredations of insects, owing to the adoption of these methods by progressive farmers and fruit-growers, is asserted by the writer of a note on this subject in *The Scientific American* (July 22). He says:

"Familiar illustrations of savings from insect losses will occur to any one familiar with the work in economic or applied entomology in this country. The cotton-worm, before it was studied and the method of controlling it by the use of arsenicals was made common knowledge, levied in bad years a tax of $30,000,000 on the cotton crop. The prevention of loss from the Hessian fly, due to the knowledge of proper seasons for planting wheat, and other direct and cultural methods, results in the saving of wheat to the farm value of from $100,000,000 to $200,000,000 annually. Careful statistics show that the damage from the codling moth to the apple is limited two-thirds by the adoption of the arsenical sprays, banding and other methods of control, representing a saving of from $15,000,000 to $20,000,000 in the value of this fruit product alone. The existence and progress of the citrus industry of California were made possible by the introduction from Australia of a natural enemy of the white scale, an insect pest which was rapidly destroying the orange and lemon orchards, this introduction representing a saving to the people of that State of many million dollars every year. The rotation of corn with oats or other crops saves the corn crop from the attacks of the root-worm to the extent of perhaps $100,000,000 annually in the chief corn-producing regions of the Mississippi valley. The cultural system of controlling the boll-weevil is already saving the farmers of Texas many millions of dollars, and, in fact, making the continuance of cotton-growing possible; and scores of similar illustrations could be cited."

UNIVERSAL SYMBOLS FOR COMPASS POINTS.

IT is the custom to indicate the points of the compass by their initials. But these vary in different languages and a uniform system is desirable. At the International Meteorological Congresses of London and Vienna, it was therefore recommended, to avoid confusion, that the English initials N S E W be adopted by all nations. These are the same for the French words with the exception of the last, which would be O (ouest) and for the German with the exception of the third, which would also be O (ost). Now, in a letter to the *Revue Scientifique* (July 8), Mr. Frederico Oom, astronomer at the Royal Observatory at Lisbon, complains that in a recent French work of importance, M. A. Angot's "Treatise on Meteorology," the French initial O is uniformly used for "west." This is quite in line with the French refusal to adopt time standards uniform with other nations, as being in some way derogatory to the national honor. Mr. Oom brings out clearly the confusion that would result if other countries should follow suit. He writes:

"By following out the suggestions of national pride in the face of all sensible rules, we shall get into still more inextricable confusion by doing things equally plausible. In Polish, for instance, the word 'east' is 'wschod'; this is a reason, quite as legitimate as that noted above, for denoting the east by the letter W. Better still, in Russian, according to the usual transliteration of proper names, not only is the east 'wostock,' but also the north is 'sêver'; so nothing would be more logical than to find on Russian maps or documents in the Roman character, the letter W for 'east' and S for 'north.' In Hungarian we should see E for 'north' and N for 'west'!

"The fact is that there is an unavoidable need to make universal technology more generally comprehensible; everywhere nowadays such words as 'dynamo' and 'trolley' are used without looking up the particular equivalents in each language. . . . Likewise, also, when we come to symbols, it is understood everywhere that μ means a micron, or thousandth of a millimeter, and for a long time π has meant to all the world the ratio of the circumference to the diameter of a circle. The Germans who say *uhr* or *Stunde* do not hesitate to use the symbol h to mean 'hour.' And it can not be denied that as regards the cardinal points we are everywhere seeing the symbol W for 'west' introduced and used, even in languages that most rigorously proscribe the use of this letter, as Italian and Spanish.

"In nautical matters and the maritime service, where the authority of international approval is important and dominant, it becomes almost indispensable, for general security, to adopt these symbols that the congress has had the good sense to decree for meteorology. What unfortunate mistakes, what disasters even, might not result from a message between ships of different nations, if each held to its own language for the letters on its signals! And experience, alas, has often shown that the slightest error of interpretation, or a second's hesitation, may, in such a case, become irreparable and cause the greatest catastrophe, especially in these days when to 'make a record' seems to be the prime object.

"To conclude, there can evidently be nothing but advantage in following the sensible decision of the meteorological congresses, especially since neither in French nor in the other Latin languages is there any kind of confusion to be feared from using the symbols E and W. We should not hesitate to recognize that their general adoption is necessary and will be another step, slight tho it be, made by the human race toward progress, whose path, after so many centuries, still finds itself so obstructed by a thousand jealousies of race, language, and belief. These only result in holding back every effort toward the ideal goal and in perpetuating a most sterile confusion of the intellectual forces of humanity, already too much overdriven."

If there is ever to be a universal language it will be the result of some such compulsion as that noted by Mr. Oom, which is already driving different nationalities to use a common series of symbols

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of various kinds. The writer's special point is strikingly brought out by the following table of names of the cardinal points in different tongues, which he gives in a footnote:

	N.	S.	E.	W.
German	Nord.	Süd.	Ost.	West.
English	North.	South.	East.	West.
Danish	Nord.	Syd.	Öst.	Vest.
Spanish	Norte.	Súr.	Este.	Oeste.
Finnish	Póhja.	Etelà.	Ità.	Lansi.
French	Nord.	Sud.	Est.	Ouest.
Dutch	Noord.	Zuid.	Oost.	West.
Hungarian	Eszak.	Dél.	Helet.	Nyugot.
Italian	Norte.	Sud.	Levante.	Ovest.
Polish	Pótnoc.	Potudnie.	Wschod.	Zachód.
Portuguese	Norte.	Sul.	Leste.	Oeste.
Rumanian	Nord.	Sud.	Est.	Vest.
Russian	Sêver.	Youg.	Wostok.	Zàpad.
Swedish	Nord.	Syd.	Ost.	Vest.
Bohemian	Sever.	Jih.	Vychod.	Zàpad.

—*Translation made for* THE LITERARY DIGEST.

WHY FAT MEN SHOULD SWIM.

A SWIMMING cure for obesity is advocated editorially in *Modern Medicine* (Battle Creek), which warns patients, however, that a short dip in the surf will not be sufficient; the swim must last from one to two hours daily. Not only is the exercise effective but also the low temperature of the water, which burns up the surplus tissue. Says the writer:

"Exercise accelerates the movement of the blood, and thus stimulates the consumption of tissue in the muscles and other parts, while the low temperature, acting through the temperature nerves, stimulates heat production. A person taking active exercise in water at the temperature of ordinary sea-water in summer-time, burns up his tissues three or four times as fast as one who is sitting quietly in the shade, fanning himself to keep cool. The rational diet, that is, the cutting off of a large part of the carbohydrate foodstuffs (starch and sugar), combined with swimming for one or two hours daily, may reduce the flesh of a corpulent person to healthy proportions."

A very fat person, we are told, can swim easily, since he need only take a little pains to keep his balance, and he can easily float on the water. The fat acts like a life-preserver; and if he can not swim he can walk or lie in shallow water and make active movements with his arms and legs. To quote further:

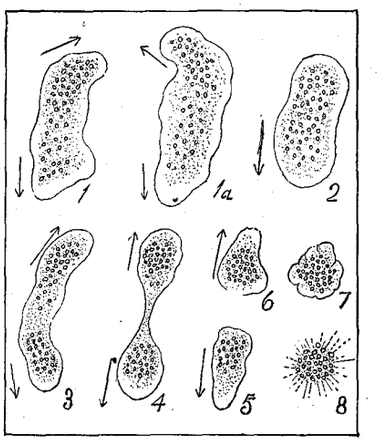
"If conveniences for swimming are not accessible, an ordinary bath-tub may answer the same purpose. The bath may begin with water at a temperature of 102°. The patient sits in the bath-tub, which is filled within six inches of the top, and makes active movements with his arms and legs, rubbing the legs and the trunk with his hands until he finds himself perspiring freely. The cold water is then turned on so that the temperature of the bath may be gradually reduced to 75° or even 70°. Just at the close of the bath, a lower temperature of 65° or 60° may be permitted for a few seconds as a means of producing a good reaction; or the bath may be terminated by a cool shower-bath of ten or fifteen seconds. The duration of the bath may be fifteen to thirty minutes if reaction is good, but the bather should never remain in until shivering or decided chilliness is produced. Cold hands or feet after the bath is an indication of defective reaction from too long contact with the cold water."

Should Worthless Inventions be Patented?—Should the Government issue patents to "crank" inventors on foolish or worthless machines? This question is asked by a correspondent of *The American Machinist*. That many such patents are granted is indisputable. The writer inquires, "How about the morality of Uncle Sam accepting jobs that can only result in loss and disappointment to the author?" and the editor of *The Machinist* replies as follows:

"There are other questions which might be asked along the same line. Some of our correspondents have recently been discussing the propriety of 'doing worthless work to order.' We believe that the usual excuse offered in such cases is that it is difficult, if not impossible, to say whether or not a given thing will be useful, and that if it is new and may be useful it is considered to be proper to let it go through. Still, somehow, we do not like the spectacle of the United States Government taking the money of an inventor for the protection of a thing morally certain to be worthless. We will not assume to sit in judgment on the action of the prominent firm of patent solicitors in preparing an application for such a patent. Their justification for doing so might be claimed to be equal to that of the machine-shop proprietor who does experimental work known by him to be useless, and yet most people would prefer to do work in the doing of which there was some small hope at least that the one who paid for it could get his money back without cheating any one else. Besides, where the proprietor of a shop is simply paid for doing work in a certain specified way, and his advice and opinion are not asked for, the case is entirely different from that of a patent attorney, who, in taking a case, makes himself the representative of the inventor and must hold more or less confidential relations with him."

THE DEATH OF AN "IMMORTAL."

WHAT has been called the "immortality" of certain lower organisms has been supposed to follow from the fact that they multiply by fission, each individual separating into two or more. We thus have the substance of the parent dividing itself equally among its offspring, instead of giving off small portions and then perishing, as with the higher organisms. Of course it has not been denied that violence may and does put an end to some of these "immortal" masses of protoplasm, but it has been asserted by some authorities that death is not the normal end of their life history. Interest therefore attaches to a communication from Edwin Linton, published in *Science* (July 21), in which he describes what seems to him to have been the spontaneous death of an ameba by disintegration. These organisms, as will be remembered, are scarcely more than masses of protoplasm endowed with ability to move and digest, without special organs for either purpose. To quote Mr. Linton:



SKETCHES OF A DIVIDING AMEBA

Made from memory a few minutes after the events which they illustrate had been observed. 1, 1*a*, pseudopodia at opposite ends of the animal with energetic flow of the endosarc in opposite direction; 2, cessation of struggle, movement in only one direction; 3, renewal of struggle with elongation of animal; 4, beginning of division; 5 and 6, division completed, 5 normal, 6 abnormal new ameba; 7, position assumed by 6 a few seconds later; 8, spontaneous disruption of 7. No nucleus was seen.

"While watching some amebæ on February 8 I observed one which was behaving in a singular manner. Instead of progressing in one direction this one appeared to be in a state of indecision. One end, which for convenience I shall call the anterior, was consistently trying to go in one direction. At the other end there was in progress an active formation of pseudopodia* and an apparent endeavor to move in the opposite direction. The parenchyma of the ameba contained a rather larger amount of granular material than usual, and this was a little more abundant toward the posterior end.

"The formation of pseudopodia at the posterior end was first in one direction (Fig. 1), and then in another (Fig. 1, *a*). This was accompanied by simultaneous formation of pseudopodia at the

* Literally "false feet"; temporary protuberances to aid the ameba in moving.

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anterior end. The intracellular struggle which then ensued, during which the granular protoplasm flowed from the central region into both posterior and anterior pseudopodia, would continue for a few seconds, to be followed by the retraction of the pseudopodia and a few seconds of quiet. At last (Fig. 3), after two or three such trials, there appeared to ensue a determined struggle between the opposing ends of the animal. Soon the central portion became narrow and thread-like (Fig. 4). This connecting bond at last broke, and it was then seen that the animal had divided into two approximately equal parts. The part which had been the posterior region contained more than half of the coarse granules. The new individuals moved away from each other in opposite directions, each following the direction of its previous efforts. The one that had been the anterior end of the undivided animal not only contained fewer granules than the other, but it also had a larger proportion of clear protoplasm at its anterior end. It behaved normally, and quickly moved out of the field. The other (Fig. 6), after moving in a normal manner for a few seconds, ceased to form pseudopodia, and assumed an irregularly spherical shape (Fig. 7). "Up to this point I supposed I had been witnessing an ordinary case of division. Then occurred what looked like the dissolution of this bit of supposedly immortal living substance. The ectosarc* and protoplasm disappeared suddenly as if by a disruptive explosion, the larger globular granules remaining as an inert mass (Fig. 8).

"It would appear that the posterior half of the original animal was too heavily charged with granular bodies. The ruptured surface probably failed to heal over. Rapid osmosis took place. The dense protoplasm increased in bulk rapidly until the ectosarc, no longer able to resist the pressure from within, gave way suddenly. . . . . .

"No signs of life could be seen in the disintegrated part. It was simply a cluster of granules with no coherence and no connecting material. . . . . .

"The whole operation lasted but a short time, probably little longer than one minute."

SOME INTERNATIONAL ASPECTS OF SPACE TELEGRAPHY.

THE steady advance in the really practical results of wireless telegraphy raises several interesting questions regarding international relations, which, tho they came up at the beginning of the present war, were then scarcely more than academic. A discussion of these matters is suggested to *The Electrical World and Engineer* (New York, July 15) by the announcement that a United States vessel off Cape Cod has been in communication with another anchored five hundred miles away near Fortress Monroe, and that several liners have recently kept in touch with messages from one side of the Atlantic or the other throughout the entire voyage. Compared with this, the writer insists, the work of a year ago seems tame, and the international relations of the system take on a new significance. He goes on to say:

"The problems of wireless in the current war have been two: First, what is the status of a neutral vessel, such as a press-boat, using wireless to forward to neutral territory information about a belligerent? Second, what are the responsibilities of a neutral power with respect to the use of its territory as a wireless base for a belligerent? . . . The former question is a fairly simple one. It is both bad manners, and bad judgment, to intrude, quite uninvited, upon the zone of actual hostilities on sea or land. A neutral caught with a wireless outfit between two armies is inferentially a spy, and would be lucky indeed if he could so persuade his captors of his innocent intentions as to escape summary execution. . . . . .

"In short, so far as the action of neutrals in seeking upon the high seas, and disseminating, information as to the movements of belligerents is concerned, it is a case of taking long chances; and it is safe to say that if Togo had found a press-boat with a wireless outfit nosing about his base in the Straits of Korea, that boat would not have been heard from again for some considerable time. With respect to land operations, the use of Chinese territory as a wireless base for communication with Port Arthur involved different and much more troublesome questions, which need to be settled by international convention. If Chinese neutral territory had extended within easy sight of the besieged fortress and the Russians had organized a heliograph service with a station in that territory, there can be little doubt that China would have received some pretty sharp admonitions, and for just cause. It seems to us that a wireless telegraph station installed for a like purpose should fall in exactly the same category. So far so good, but in view of the present state of the wireless art far more troublesome possibilities arise. Suppose that there had been at Wei-hei-hei, for instance, a commercial wireless station regularly doing business with other stations along the coast and with passing shipping. And suppose further that this station had sent and received code messages in the ordinary course of its business, really involving systematic communication with Port Arthur. Would thereby any responsibility lie against Great Britain or any other neutral nation owning an offending station? When wireless messages can be sent clear across a belligerent country there are immense chances for acts unfriendly, if not openly in violation of neutrality."

Suppose, the writer goes on, that wireless telegraphy had been in use during the Franco-Prussian War, and that every besieged fortress had been thus in communication with London, the besiegers would have tried to block all messages, but they probably could not without intercepting legitimate messages to neutrals as well. Would a belligerent be justified in interference with neutral ether? A wire cable can be quietly cut, but how about the ethereal cable? Says the writer:

"At all events, there exists the certainty that in any future war, new and grave responsibilities will fall upon conscientious neutral powers as regards the conduct of wireless stations in their territory. It is an entirely novel situation, and the ordinary precedents cease to have any direct value. If syntonic working should be perfected, the complications would become even graver. There would be practically an invisible network of cables embracing alike the territory of belligerents and of neutrals, either to be regulated in its international relations or taken as one of the unavoidable incidents of war. But from whatever standpoint the subject be viewed, it is clear that there should be some general convention covering the matter. We look with distrust on projects that tend to make wireless telegraphy a government monopoly, and even governmental regulation, in the commercial sense, we are disposed to view askance. It has become pretty clear, however, that when a number of persons utilize simultaneously the common ether in such wise that they interfere with one another, it is high time for legal definition of their respective rights and duties. And when the interfering parties include those of divers nationalities, belligerents and neutral, the case has passed out of the exclusive jurisdiction of any one country and becomes a necessary subject of international agreement. It is time that this was considered seriously, for every month tends to increase its complications and to make a just settlement more puzzling and difficult."

SCIENCE BREVITIES.

THE question of the ascent of sap in trees is not yet settled, according to A. J. Ewart, an English botanist, who sent a note on the subject to the London Royal Society recently. Says the *Revue Scientifique* in an abstract: "In the highest trees the total pressure required . . . would be nearly 100 atmospheres, according to what we know of the vessels through which the sap passes in the trunk. We can not suppose that the leaves exercise so intense an osmotic suction, and the sole hypothesis that has any probability is that some sort of pumping action is exerted in the wood by the living cells. But it is not clear how this could be. Therefore the question still remains open." — *Translation made for* THE LITERARY DIGEST.

IN addition to the various notes published recently in these columns on the use of incandescent light bulbs as foot-warmers in bed, Raymond A. Cogswell writes to us from Elyria, Ohio, as follows: "I have used this device myself for four years and it has become an established part of my household equipment. When the idea occurred to me, I took a sixteen candle-power lamp, protected with the usual form of wire guard, and wrapped it in a towel. I found that the towel became charred in the course of half an hour. I substituted successively a ten candle-power, eight candle-power, and, finally, a four candle-power lamp before I felt safe in using it under the bedclothes. I find that a two candle-power lamp gives all the heat required, and even with this the wire guard sometimes gets uncomfortably hot if not moved to a different position. I use a small spherical lamp which gives considerable space between it and the guard. In traveling I always carry this with me with adaptors for various bases so as to meet any conditions."

*The denser outer layer or "skin."

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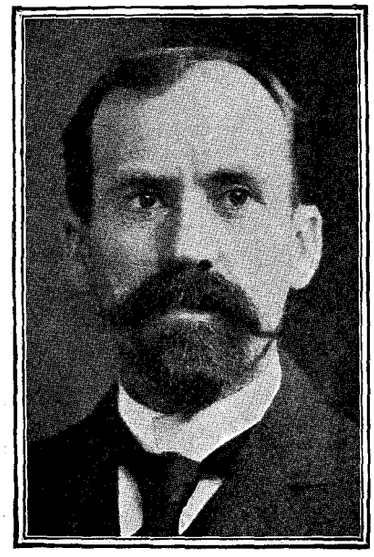
THE RELIGIOUS WORLD.

PROFESSOR HYSLOP'S BOOK ON IMMORTALITY.

IT is the claim of Prof. James H. Hyslop, in his recent book entitled "Science and a Future Life," that science ignores certain available data from which it could approach, by its own methods, the problem of personal immortality. The data in question relate to those mediumistic phenomena, in regard to which the Society for Psychical Research has been gathering and sifting evidence for years. Professor Hyslop claims, incidentally, that the time has come when such investigations as those of the Society for Psychical Research should be endowed. "There is no use to talk about the follies of human nature in this field," contends the professor, "as that will be admitted and urged as a sufficient reason for an organized effort to protect men from delusion." It is hard for a moralist to understand, he says, "why an investigation which promises as much protection against illusion as it does for beliefs that are the only force capable of solving the social problem, if soluble at all, can not receive as much support as the more ridiculous efforts of men." Millions are spent to throw light on man's origin, but "not a cent to ascertain with any scientific assurance a word about his destiny." Turning to the ethical aspects of a belief in personal immortality, Professor Hyslop claims that with this belief "the ideals of democracy will live or die." The great forces of civilization are certain ineradicable instincts, and "the desire for survival is one of them in the properly social and moral man." The writer does not forget that the absorption of the Middle Ages in the other world which they could only imagine "was fraught with untold errors and disastrous consequences," but he urges that there is no reason, save the lack of intelligence and high moral development, why both tendencies should not act together. To quote further:



PROF. JAMES H. HYSLOP.

He claims that nature has thrown in our way indubitable evidence of a future life, and that "it is not only the scandal of science that the facts are not incorporated in its work, but it is also a reproach to our morals that we do not appropriate the facts in some rational and useful way."

"There is no reason why a belief in a future life should be a necessary evil, and there is no reason why a reference to present duties alone should be the world's only virtue. Both ought to be articulated in the highest character, if there is any reason to accept a future life at all. Of course, a reference to a future life in our daily conduct will get its rationality from the conviction that it is a fact, while ignorance of such a destiny is certainly an excuse for the neglect of it. No duties can have any force or motive power if they are based upon a mere possibility of another life when they are confronted with an equal possibility that it is not a fact. Morality to be effective must have some certainties in the causal series of events, or it will be largely inoperative. Hence if we are to use a future life as a motive power in conduct at all we must assure ourselves that it is a fact and that it represents some degree of progress as the result of effort in the present life.

"The ideals of democracy will live or die with the belief in immortality. Christianity boasted of its freight of hope to the poor and of placing men on an equality before the world. It taught us that man shall not live by bread alone, and that riches were not in the pathway into the kingdom of God. It was Lazarus and not the rich man that found happiness in the next world, and I believe it was Dean Swift who said that God shows what estimate He places on money by the kind of men to whom He gives it. Wealth brings what is called refinement and culture based upon the exploitation of the unfavored classes; but the milk of human kindness is not so warm and healthy as in the spontaneous helpfulness of the poor. It makes a virtue of charity, but this is quite as often a sop thrown to Cerberus to prevent him from swallowing us, as it is a wise philanthropy. . . . The truth is that men never become stoical and pretentioulsy virtuous about immortality until they become convinced that it is not to be had; and then to placate the poor they begin teaching them the duty of sacrifice in this respect while they make none themselves in the field of wealth until they have satisfied all their Epicurean desires. But they will learn in the dangers of a social revolution that the poor will not sacrifice both wealth and immortality. These will insist on sharing one or the other. They were promised immortality by Christianity, and they were told at the same time that all men were brothers and that society should be constructed on the basis of this moral relationship. The church has succeeded in allying itself with riches and abandoned the brotherhood which was the *raison d'être* of its existence; skepticism, in which the church is fast coming to share, has robbed them of hope; and they are not likely to contemplate with complacency or composure admonitions of stoicism in the loss of a boon more priceless than wealth, and at the same time display no envy when fortune distributes her rewards without regard to the share of labor in producing its bounties."

The very essence of moral law in our physical life, says Professor Hyslop, is that which looks farthest ahead. "The highest prudence and the highest virtues are connected with this previsional spirit and motive." Hence:

"It only awaits the proof of a future life to make it actually imperative to take it into the scope of our moral law. The retention of personal identity after death implies the same moral nature and would carry with it the same connection of virtue and vice with such a being as we should find in its intellectual qualities. . . . We can not limit morality and its meaning to the present unless we deny the fact of survival after death. We should have to deny the validity of the moral law altogether and to consider only the interest of the present moment in all our action, neglectful of the permanent facts in nature which determine duties of an equally permanent sort."

But scientists remind us of the silence of nature on the existence of a future world and life. To this Professor Hyslop replies by denying the existence of such silence. "This silence," he claims, "is an imaginary fact, if the work of psychic research is to be accredited with any evidential value." From his standpoint he "must wholly deny the absolute silence of nature on the matter." The silence, he contends, is on the part of those who are wilfully ignorant of the facts of the case. "The blame must not be shifted upon nature, but upon the pride and stupidity of the respectable classes." Of these respectable classes the professor goes on to say:

"They fought Copernican astronomy, Newtonian gravitation, Darwinism, the existence of meteors, and hypnotism. Then when they were proved they appropriated them as their own and made it the mark of intelligence to believe them. The more the respectable change the more they remain the same. They will pass through the same development in psychic research, and when survival after death is proved in spite of social ostracism it will be the respectable thing to believe and to teach. But the plea of nature's silence on the matter can not be made beyond the point that its revelation on the subject is not so clear as that of the bodily life."

When we finally establish the fact of personal immortality, continues the writer, "morality will be encouraged by the scientific fact that nature respects what our ideals oblige us to respect in our conduct, namely, the superiority and deserts of personality." Farther:

"If personality is a mere bubble on the surface of existence we can not expect to get men to estimate it as if it were permanent. If it is the primary object of the world to develop personality and give it permanence we have a leverage on the minds of men to re-

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spect it at the estimate placed upon it by nature. Otherwise not. They will take the good that the material life offers and make no sacrifices for a spiritual culture that depends upon a future world for its full fruition while the existence of that world is denied."

Therefore, concludes the professor, "if nature has thrown in our way indubitable evidence of a future life, no matter what its character, if there is no escape from the admission of the significance of the facts for some large theory of the world, it is not only the scandal of science that the facts are not incorporated in its work, but it is also a reproach to our morals that we do not appropriate the facts in some rational and useful way."

AN AGNOSTIC'S REFUSAL TO BE MISERABLE.

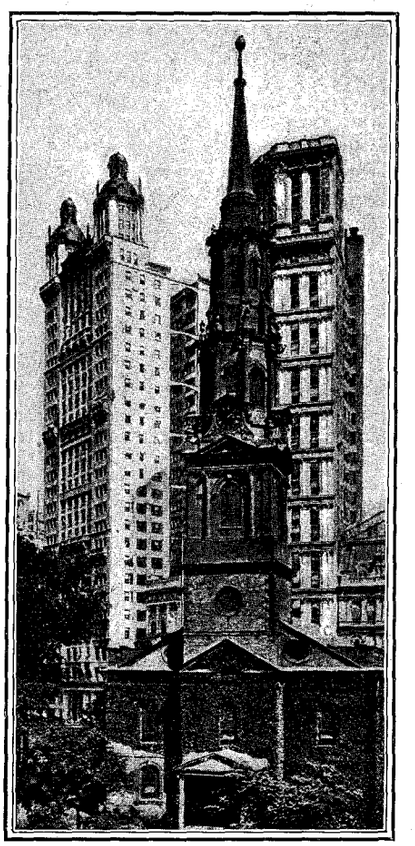
THOSE who believe that a Godless life is a life without hope or joy will be interested in hearing what is to be said on the other side of the case. Mr. G. M. Trevelyan, a British agnostic, who affords us such an opportunity in *The Hibbert Journal* (London), writes in a rather exasperated tone, as if his orthodox friends had kept insisting that he must be wretched until he was roused to a determination to be happy in spite of them. "I do not know whether any agnostics still think that every one would be better if he at once abandoned Christianity," he says, so why should the Christians keep drumming into the agnostics the idea that they must be pessimists? Mr. Trevelyan thinks that those who do not accept the proofs of the existence of God are increasing in numbers all the time, and he warns his orthodox readers that if they turn all these people into pessimists, they will be responsible for an appalling increase in misery.

Turning to the reasons for optimism and pessimism afforded by orthodoxy and agnosticism, he brings forward the old idea that God is to blame for all the misery in the world, and remarks that such a ruler is "no guarantee of the hopes of optimism" and "not even a guarantee against the fears of pessimism." It is interesting to notice that one of the evils that this British writer blames God for is the history of Ireland. Pessimism, Mr. Trevelyan believes, is a matter of temperament, and not "a necessary consequence of refusing assent to the proposition that there is a personal God and an individual life beyond the grave." As for immortality, he fears that in a few centuries his own company would begin to be a bore to him. He goes on:

"Optimism and pessimism are each derived from an overpowering vision of one-half the truth. Either can lead to violent misconduct in thought and practise, or else to besotted resignation. Yet either can produce the most inspired masterpieces both of poetry and of active life. They are a madness, sometimes diabolic, but sometimes divine. Often both enter together and inhabit the soul of one man, such as Dante; or both are found in one creed, as in that of his Paradiso and Inferno. The temperament of 'Shelley the atheist' alternated no less violently from the one pole to the other. In short, neither Christianity nor agnosticism can be truly charged with the crime (or merit) of producing either optimism or pessimism. It is an affair of temperament, as history indicates, and as the observation of men and women in our own day confirms. If the peoples of the East are indeed more generally pessimistic than we are, it is because they are by temperament more inclined to pessimism than either the pagans or the Christians, the believers or the skeptics of the West."

His most telling shot at the people who have been insisting that he must be wobegone, however, is the charge that the worst pessimists the world has ever seen have been the Puritans, the hermits, and the monks. To quote:

"A pessimistic temperament toward the things of this world has never been so active among large masses of people as during the ages of faith. The 'Christians of the desert,' of whom the Egyptian hermits and monks are the prototype, were essentially pessimists. They thought they saw the earth given over to the powers of evil; its natural joys of every kind were snares of the devil; and as to the next world, hell was at least as prominent in their thoughts as heaven. The idea of abandoning this world as hopeless lies at the back, not only of medieval, but of twentieth-century monasticism; it is the inspirer of all the worst influences and negations of the Puritans; and a dark strain of this pessimism underlies the thought of Pascal. It is largely because the leaders of Christianity have for so many centuries preached the badness of this world, and taught mankind to lay up all their treasure in heaven, that so many people to-day, inheriting, consciously or unconsciously, the traditions of St. Augustine and Calvin, can not understand how it is possible to take any but a pessimistic attitude toward the actualities and possibilities of this life. For nearly two thousand years a large part of the noblest poetry and theology has been teaching us, first, to expect perfection as our right; and second, to think that this world has in it hardly anything good except the hope of the next."



ST. PAUL'S CHAPEL.
Another New York church whose lot has fallen among sky-scrapers.

He admits, however, "that in fact many Christians are optimistic in their view of this life as well as in their hope of the next," and he also concedes "that the denial of personal immortality goes a long way toward destroying optimism," for "if there is no life beyond the grave, much injustice to unlucky individuals must remain without individual compensation; this is indeed a very grave evil."

TWO NEW INFLUENCES IN CHURCH ARCHITECTURE.

DR. HUNTINGTON, the rector of Grace Church, New York, recently referred to the competition between "the sky-pointer and the sky-scraper." This phrase of the reverend doctor's emphasizes what is generally admitted to be the most perplexing problem that confronts the church architect in our modern cities of many-storied office-buildings. Another influence in church architecture is the demand for greater utility, a result of the growing popularity of the "institutional" church. *The Church Economist* (New York) thinks that owing to these two influences the day of Gothic architecture, in our larger cities at least, is in its decline. In America, according to the same paper, from twelve to fifteen new churches are completed every day—that is to say, about five thousand every year. But in these five thousand every year the proportion of distinctively Gothic structures, we are told, is smaller.

An environment of enormous sky-scrapers, says *The Church Economist*, can dwarf and make trivial a Gothic structure which would otherwise be the dominating feature of the landscape. It says further:

"As striking an example as the country affords is the recent suffocation, so to speak, of 'Old Trinity,' long the architectural glory of New York City. Who would have supposed fifty, or even twenty, years ago that a friendly newspaper would have alluded to

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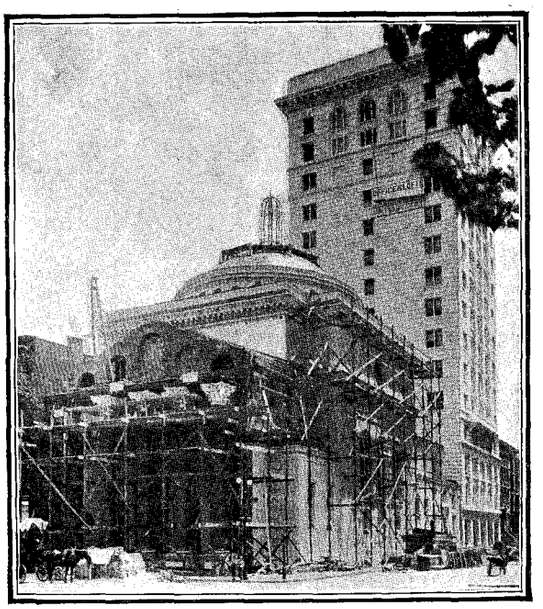


NEW MADISON SQUARE PRESBYTERIAN CHURCH.

Of special interest as an attempt to solve the problem of church *versus* sky-scraper. The building is of an early Christian type, in the form of a Greek cross and surmounted with a dome.

this splendid structure as 'poor Old Trinity,' as was very recently the case? And the submerging of the superb Fifth Avenue Presbyterian Church of our same metropolis is almost as pathetic.

"It was to cope with this problem that such a radical departure in American church construction as that seen in the new Madison Square Presbyterian Church [New York] was ventured upon. . . . The old building was surrounded on two sides by the Metropolitan Life Insurance Company's building, advertised as the largest office building in the world. It is not so high as some, but its mass is enormous, and architecturally it overwhelms the church spire, which has been an ornament to the city for many years.

"The insurance company was anxious to complete the use of the entire block by occupying also the corner on which the church stood, and offered the church a liberal price to move across the street. The offer was accepted and the new site was purchased. The question then came up, what sort of a church would best stand comparison with the prevailing improvements in the immediate neighborhood? The decision was to use a classic style with a low dome, and a portico. One argument in favor was the great beauty of a somewhat similar building on the next corner above, now occupied by the Appellate Court. . . .

"As soon as the new building was under way it appeared that the insurance company had made a shrewd move in their own interest, if not that of the church. Not content with occupying the entire block, they acquired property across the street, directly in the rear of the new church, and are erecting a towering structure, even higher than their main building, taking advantage of the construction of the church to obtain for their tenants valuable light and air for many stories above the dome of the church. The new edifice, therefore, will be not only opposed by the great office building across the street, but by a skyscraper immediately in the rear.

"The situation is a most interesting one, and will, no doubt, be carefully studied by architects and church committees all over the country."

A writer in *The Outlook* (New York) contrasts the dominating mass of Cologne Cathedral—"like a whole city standing still and saying its prayers"—with Old Trinity, smothered among huge hives of business. Of the latter church he says:

"One looks at it through a kind of tunnel called Wall Street. Great, splendid, boundless-looking buildings frown down upon it. Acres of men and women, in chairs, sit with their feet above its nave. Hundreds of typewriter girls look down from out of the sky as they bang on their typewriters, upon the graceful little tower that is still allowed in the great city to stand for God.

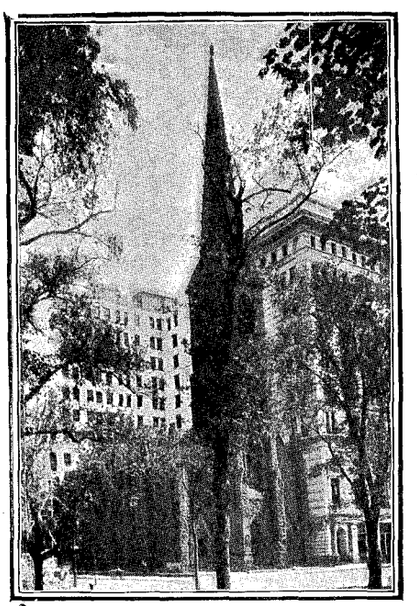
"Time was when people used to climb up in the tower and feel the wonder and stillness and the looking-down-upon-the-world of God's church. . . . Then I fall to thinking that the problem that concerns religion most in the present day of the world is the problem of the tower of Trinity Church.

"The main trouble with the modern church in its present vague, fumbling way of dealing with a great, masterful city is that it has made it so exceedingly convenient not to notice God."

Of the second influence in ecclesiastical architecture *The Church Economist* remarks:

"We have long known of 'the marriage of convenience'; we are now hearing much of the church of convenience. In many cases, the theme of the edifice is not so decidedly worship as service. The church is not specifically a temple, but a workshop; not a sanctuary, but a hive of hustlers, busy with friendly activities. . . . It seems to be the fact that the tendency just now is to make the church building a social dynamo rather than a shrine.

"Particularly is this true with regard to the teaching function of the church. In its pedagogical relations, by which we mean, of course, mostly its Bible-school work, the modern church construction is carefully modeled on lines of greatest convenience and efficiency."

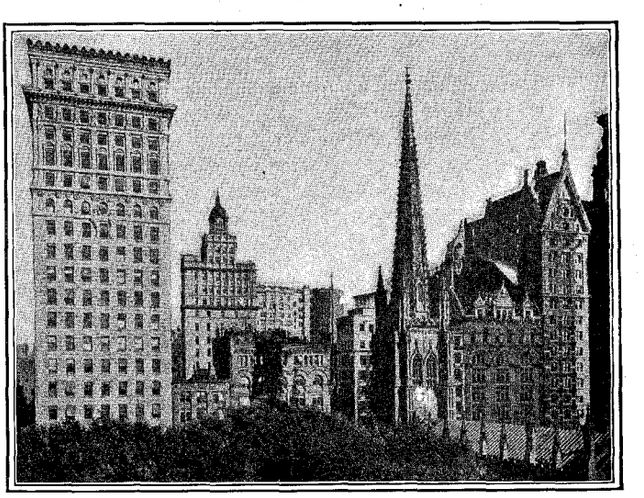


OLD MADISON SQUARE PRESBYTERIAN CHURCH,

Which is to be torn down to make room for the completion of the largest office building in the world.

As an extreme result of this tendency, we are told of a proposed "sky-scraper church," the idea of which is said to have originated with the Rev. Dr. Eaton, pastor of the Euclid Avenue Baptist Church, Cleveland, Ohio, frequently called Rockefeller's church.

The plans of the church call for a twelve-story structure. The first story will contain reading-rooms, libraries, and rest rooms. The upper floors will have rooms for games of all kinds. The other floors will contain sleeping apartments and dining-rooms, etc. It is claimed, nevertheless, that the building is to be "primarily a church," and not a club.



"OLD TRINITY,"

Once the architectural glory of New York City. Now "great, splendid, boundless-looking buildings frown down upon it," wherein "acres of men and women, in chairs, sit with their feet above its nave."

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PRESENT TENDENCY OF THE PAULINE CONTROVERSY.

EVER since the application of the historical method to Biblical research, the problem as to the relation of Paul's teachings to those of Jesus has been a burning question of theology.

The Pauline theories of the sacrificial and atoning death of Jesus, as well as other essential features of his system, are seemingly in such marked contrast to the simple gospel of Jesus, that critics have even asked themselves the question, Is Jesus or is Paul the real author of the Christianity of the orthodox churches? An excellent *résumé* of the *statuss controversiæ* on this fundamental problem is furnished by Prof. Eberhard Vischer, in the *Theologische Rundschau*, of Tübingen, No. 4, whence we glean the following statements:

"It is an undeniable fact that in the Pauline epistles many things are made prominent, which are found not at all, or only in elementary form, in the teachings of Jesus; and, on the other hand, there is much in Jesus's proclamation which Paul has seen fit to ignore or mention only incidentally.

"Is the reason for this to be found solely in the fact that Christ is the teacher and Paul is the pupil? This fact alone would, indeed, explain many differences in their teachings; but will it explain all? Is it really only the pupil of Jesus, who is speaking in the Pauline epistles, or do we here find an independent development of the gospel as Jesus had preached it?

"It is a singular fact that the lines on this problem are not drawn between the conservatives and the advanced theologians, as is generally the case in leading Biblical and theological problems. Among the advanced critics who argue for the substantial identity of the teachings of Jesus and of Paul are Wellhausen and Harnack. The former, in his 'History of Israel and Juda,' declares, that 'notwithstanding all the dross that adheres to the Pauline ideas, he has in reality been the man who understood the gospel and drew the consequences of its teachings.' Harnack, in his 'Essence of Christianity,' maintains that Paul had understood the Master and had continued His work; and at the same time he indorses the judgment of Wellhausen.

"But other critics have reached different conclusions. They not only put a different estimate on the fact, that the proclamation of the Kingdom of God by Jesus has in the Pauline system given way to a preaching concerning Christ; but they also declare that the Pauline picture of Christ is quite different from that of Jesus as given in the synoptic gospels. Especially was it Lagarde, in his 'Deutsche Schriften,' who maintained that no science could build a bridge that would lead back from Paul to Christ, nor show that Paul's atonement and Christological theories have any foundation in the teachings of the Nazarene. He protested that the epistles of Paul can not in any way be regarded as sources for enlightenment in reference to the original gospel of Jesus.

"Paul is not only the first Christian theologian from whom we have certain writings; but his influence can be found everywhere in the Christian system. The central teaching of the Church, such as the fundamental redemptive facts, the doctrine of the God man, a fully developed theory of atonement, etc , are all found fully developed in his epistles. How did these things originate? Is Paul merely drawing legitimate conclusions from the utterances of Jesus, or is he substantially to be regarded as a second founder of Christianity?

"Harnack declares that Paul 'is the most transparent personality in the history of primitive Christianity.' 'He is one of the few men from the period of the emperors whom we really know,' says Professor Deissmann, of Heidelberg. The general tendency in recent years, even in critical circles, has been to accept as genuine practically the whole group of letters handed down under his name. These epistles refer but rarely in a direct way to the personality or the teachings of Jesus, but they evidently presuppose that these things are known to the readers, as is evidenced especially by such passages as 1 Cor. xi. 23.

"Efforts have repeatedly been made to find in the synoptic gospel parallels for the peculiar teachings of Paul in the statements of Jesus; and even a critic like the elder Holtzmann has recognized the fact that this method has been practically successful. In the more recent literature on the subject, there has evidently been a tendency to connect more closely the teachings of the Lord and those of Paul, and the radical antithetical positions on this problem seem to be yielding to the acceptance of a higher unity between the two. Professor Feine, of the University of Vienna, has written a new work on the subject, entitled, 'Jesus Christ and Paul,' which is a keen defense of the substantial identity of the two systems. Feine declares that 'Paul has understood the character of the activity and the teachings of Jesus in their innermost nature.' He does not deny that the apostle developed independently the views of the Master, yet this was not done otherwise than along the lines of Jesus's own utterances. Paul's teachings are entirely dependent upon those of Christ. The reasons why Paul modified some of Christ's teachings are everywhere founded on historical reasons. He does not continue Jesus's preaching with the Kingdom of God as the central theme, for reasons assigned in 2 Cor. i. 20. Even Paul's Eschatology is based on that of Jesus, but changed in form to suit new surroundings. Deissmann expresses substantially the same sentiment, when he says that 'Paul is not the second after Christ, but he is the first in Christ. He has in mind rather the exalted Christ than the Jesus of history.' This central fact explains the substance of Paul's peculiar teachings concerning Jesus and his work.

"The French theologian, Goguel, in his recent work entitled, 'The Apostle Paul and Jesus Christ,' altho differing in method from Feine, reaches substantially the same conclusion, showing that for both the facts and the thoughts Paul is dependent on Jesus.

"Other writers have lately discussed the same problem. Resch, in his 'Paulinism and the Logia of Jesus,' declares Paul to be 'the epoch-making exegete of the teachings and the life of his Master'; Wrede, in his 'Paul,' still defends, at least in part, the view of the discrepancy between the teachings of Jesus and of Paul, while Deissmann, in his 'The Gospel and the Unchristian World,' inclines to a more cautious judgment."—*Translation made for* THE LITERARY DIGEST.

A Great Religious Work of Art.—A writer in *Temple Bar* (London, July) claims for Johannes Brahms's "German Requiem" recognition as "the greatest religious work of art of the nineteenth century." In poetry, painting, or architecture, says the writer, this claim would mean far less than in music, for, in the elder arts, the greatest religious work was done before the nineteenth century. We read further:

"People will always judge religious music not with their intellect, nor yet wih their emotions, alone, but with their whole character. To many the inspired humanity of Beethoven's Mass seems less religious than the very simple and very human inspiration of 'St. Paul' and 'Elijah.' Others, for whom the matchless magic of 'Parsifal' lacks, as religious music, something they can not easily define, are moved by the brilliant and devout emotionalism of Verdi's 'Requiem.' How, in a century that produced works such as these, dare we speak of a greater still? Yet there are people—not easily satisfied, perhaps not easily moved—who ask that religious music shall be not only religious in feeling, but also clothed in that perfect form, endued with that complex organic life, which is the supreme secret entrusted by the Creator to the creative artist."

It is this perfection of form, according to the writer in *Temple Bar*, which, in union with its other qualities, makes the "German Requiem" the greatest religious work of art of the last century.

RELIGIOUS NOTES.

"SOCIALISM in the Church is surely the right thing in the right place," says Mr. George Russell, speaking at St. Paul's, Covent Garden, London, on the subject of "Social Churchmanship."

THE sacred literature of the Chinese, we are told by M. Emile Bard, is completely free from licentious ideas. M. Bard has published a book on the Chinese people, which appears in English under the title "Chinese Life in Town and Country." From this we quote the following sentences: "It must be stated, to the honor of the Chinese, that no people, ancient or modern, ever possessed a sacred literature more completely exempt from licentious ideas, and that at no period has their worship been associated with orgies or human sacrifices similar to those of which traces may be found in the history of every pagan people. This vitalizing purity is perhaps the reason for the prolonged existence of the social order of things."

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FOREIGN COMMENT.

IS THERE ANY HOPE FOR RUSSIA?

THE confidence and stubborn hopefulness of Russia, and the belief of the ruling and intelligent classes in her final destiny of strength and prosperity is perhaps the best augury for her future, dark as her present may be. The non-Slavic European press, however, looks with foreboding upon the riot, revolt, massacre, and destruction of property which reign sporadically through the length and breadth of the land. "Murder, incendiarism, and plundering," says the *Neue Freie Presse* (Vienna)—a newspaper not always hostile to Russia—"these things are prevailing with growing frequency from week to week. And the dreaded autocracy sees these shameful doings and stands helpless and defenseless. What a frightful warning for all bad governments, for all policies founded on lying, for every system that is not built on solid principles of right!"

Yet even Russia herself does not feel sure that there is a revolution raging. "Is this a revolution?" asks the Russian writer, Suvorin, in the *Novoye Vremya* (St. Petersburg), and he then proceeds to suggest that it may be only a spring storm clearing the air and quickening the forces of nature for the new life of summer. In his own words:

"The thunder of God is rolling, the lightning flashes. With this tempest will the expected assembly of the people come? And will this bring a renewing of their life, will it put a vernal quickening into the shuddering and afflicted Russian soul, and pour new and vigorous sap into the root of the Russian stock, and renovate our dulled and decadent existence, arousing Russian patriotism to high and noble effort?"

The *Vossische Zeitung* (Berlin) thinks the revolution an acknowledged fact, and, speaking of the Czar's smooth words to

THE TEMPTRESS.

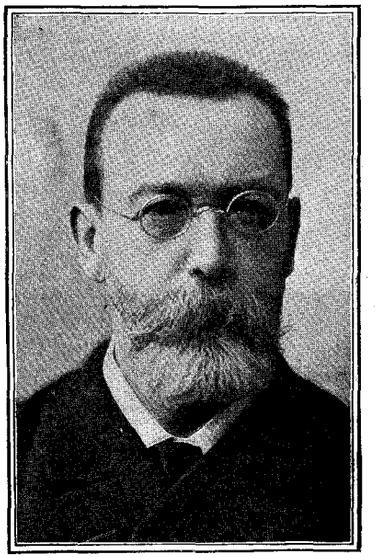
—*Punch* (London).

the Zemstvo delegates, accuses that monarch of hypocritical insincerity. It says:

"During the exchange of addresses between Czar and delegates, the revolution pursued its raging course outside. It will soon be an acknowledged principle that no one cares what the Czar says, or whether he says anything at all."

The *Intransigeant* (Paris), speaking of the Czar's incessant prevarication and procrastination, points out that he is only deferring the evil day. "It is the eternal story of Du Barry imploring the executioner to wait one minute more before touching the spring of the guillotine." The *Neue Zeit* (Berlin) is of opinion that the mutiny of the Black Sea fleet was the real signal of revolution, and, referring to the conflicting rumors that fill the air, it declares:

"Through the confused clamor of indistinct and contradictory voices rings out, like a victorious diapason, the triumph-song of the revolution. Fragment by fragment is crumbling away the might of an Asiatic despotism, and since the mutiny in the Black Sea, it is plain to the eyes of all the world that the last hour of czarism has struck."



M. SHIPOFF,

The well known liberal leader, who, on being offered the post of Minister of the Interior, answered that he was willing to accept the office if the Czar would guarantee freedom of the press.

This revolution, however, will not be one which follows the pattern and adopts the method of the French Revolution, says the *Nation* (Berlin). To quote:

"A revolution of the traditionary type, with its street-fights and barricades, is next door to impossible in Russia. The character of modern firearms makes it impracticable, and it is quite inconceivable in the broad-streeted cities of Russia.

"Two possible alternatives remain—either a collapse of the governing class, the bureaucracy, after being rendered effete through cynical idleness and frivolity, or the dissolution of this social element with the accompaniment of insurrections, labor strikes, and revolts in the universities, among professional men, and among the peasantry, until the life of the State gradually sinks into irrepressible anarchy, and a place is at last cleared for a new political structure."

The *Hamburger Nachrichten* makes an ominous comment on the condition of the country, and adds:

"If the revolution triumphs in Russia, it will at once break out in Germany. Altho the immediate staff of Prince von Bülow observes the strictest silence on this point, it is said that the chancellor has discussed the question with the Emperor."

Conditions are aggravated and complicated by the fact that German Socialists, according to the *Journal des Débats* (Paris), have raised $25,000 to aid the Russian revolutionists, and apropos of this the German paper quoted above says that the German Government will seize this fund as soon as it has reached its highest possible total. The disturbed atmosphere of Russia necessarily calls forth also the sympathy of France as the ally of the Russian Government, and *La Liberté* (Paris) blames the Socialist journals of France for the acclamation with which they greet such movements as the mutiny of the *Potemkin*. The writer says:

"It is a deplorable absurdity for any Frenchman to express triumph, as our Socialistic journals have done, over a calamity in which we some day or other may possibly become involved. . . . It is not sufficient, however, in Russia, to repress disorder; order must be restored and consolidated so thoroughly as to obviate the necessity of this armed repression, daily combat, and ceaseless civil war."

The *Temps* (Paris) states that the sufferings of Russia are increased by threatened famine. To quote:

"Besides the peasant revolts, the peasants' wives have risen in numerous villages where the war has stripped the land of

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cultivators, and are crying out to the magistrates, 'We do not wish to perish by hunger. Restore to us our husbands, that they may give us bread to eat.'"

Yet an English newspaper, *The Statist* (London), sounds a note of hope in view of these dreariest of conditions. It finds a remedy for Russia's distractions in the founding of a constitutional government, but seems to counsel caution and delay as follows:

"It is obvious that to pass suddenly from pure autocracy to the beginning of constitutional government is a task requiring the most careful and thoughtful consideration. A mistake now may be fraught with the most serious consequences, and it is plainly the duty of those in authority to think out gravely every step taken. Besides, very much time has not been wasted since the demand for a representative assembly was put forward in a manner that left no doubt that it was the desire of the whole people. Fair-minded critics of the Russian Government, then, will not find fault with the delay that has taken place—will, on the contrary, be inclined to hope that the delay is inspired not by reactionary motives, but by an honest desire to promote the welfare of the empire. If that desire exists, it is possible that even yet anarchy may be checked. If the representative assembly is really representative, if it is given authority which will satisfy reasonable people, and if the mode of election is simple and easily understood, we cling to the hope that the people may rally round the throne and that Russia may be saved from the disasters which now seem to be threatening her."

The principal Russian paper of St. Petersburg, the *Novoye Vremya*, quoted above, is positively sanguine as to the outcome of events, and speaks in contemptuous defiance of all who would see a cloud on Russia's future. This unconquerable spirit of hope excites admiration, altho it may provoke criticism. Commenting on the general impression that "Russia is fallen so low that she can never again stand upright," this journal says:

"In Europe such a prediction is universally believed. It is believed in Austria, which for a hundred years has been subject to foreign foes, and internally is distracted by civil war; it is believed in France, which experienced the debâcle of 1870, in which she sacrificed three provinces and an indemnity of five milliards; it is believed in Germany, where socialism dominates the parliament, and the kingdom lives on the prestige derived from victory over France; it is believed in England, which required more than two years to master the little Boer nation; England, whose Parliament is enslaved by popular commercialism, and which keeps hold of her colonies only by the exercise of brute force. It is also believed in Italy, where anarchy has long since made for herself a safe and permanent home; Italy, who lost whatever military prestige had survived to her in her war in Africa with Abyssinian savages.

"But we—grown familiar with this outcry—simply laugh at it. These recent struggles—ending in the summons of the zemstvos—open a way to renovated manhood and give to new talents air and light, for such talents exist among us; nor can they be lost or wasted in a land where literature, art, and science have produced their greatest representatives.

"A new, young, and powerful Russia is to appear, and her voice shall ring out over the whole world; her enemies shall be put to silence and the 'Slavic Brothers' shall unite like confluent streams, and spread the fame of New Russia from sea to sea."—*Translations made for* THE LITERARY DIGEST.

BREECHES OF PROMISE.

ARTH-R B-LF-R (small tailor)—"A little too much room in the seat. They want taking in by at least twenty-two inches."

PAT—"Taking in, is it? I've worn them more than a hundred years, and divil an inch will I spare off them!" —*Punch* (London).

JUSTICE FOR IRELAND IN PARLIAMENTARY REPRESENTATION.

IRELAND will suffer a net loss of twenty-two seats by the redistribution scheme outlined in the bill to be proposed by Mr. Gerald Balfour in the British House of Commons, and Irish grievances and English tyranny are accordingly the catch words that mark the political press comment of the United Kingdom, for England will gain seventeen seats, Wales one, and Scotland four. This strikes the Irish Nationalist Party as a piece of monstrous injustice. They proclaim that it is a failure to live up to the pledges and stipulations of the Act of Union, and their organ, *The Freeman's Journal* (Dublin), speaks in the following strong terms:

"The method of resistance to this infamous treachery is a question for the people. It will be fought with all the resources of Irish representatives, backed by the people, and on every yard of its course it will be dogged by Irish resistance."

The Irish Unionist press, however, will support the measure, as being, according to Premier Balfour's Government, which the Unionists support, based on the palpable exigencies of the situation, as stated by its promoters, who premise that "it is expedient, by reason of the present disparity in the population of parliamentary constituencies to revise the existing distribution of the seats."

It is quite evident, according to *The Saturday Review* (London), that any one examining the census of constituencies in England and Ireland will be convinced that Ireland is at present over-represented in the British Parliament. *The Saturday Review* is strongly opposed to the bill, but admits that according to the present distribution of seats an Irish voter has three votes to every single suffrage cast by an inhabitant of certain London districts. To quote:

"It is absurd that a peasant in the wilds of Kerry or Galway should have three times the voting power of a resident in Islington or Fulham. And it is not only ridiculous from the point of view of logic that Ireland should be over-represented and London under-represented: it is politically inexpedient, because the Irish peasant who has thrice the power is about a third as intelligent and industrious as the citizen of the metropolis. But . . . we hold that parliamentary reform should never be undertaken by any Government except in response to an effectual popular demand. There is no real demand for this redistribution of seats from any quarter that we know of."

Taken on its merits, *The Times* (London) thinks that the scheme of the Government is by no means revolutionary. The last Act of Redistribution was passed in 1885 and the present scheme is merely a logical development of previous legislation. This ministerial organ says:

"The ministerial proposals are framed throughout on 'conservative' lines—using that epithet, of course, in no party sense—and if this involves some lack of consistency and logical completeness, Parliament must be content to weigh the advantages against the drawbacks. It has been considered desirable not only to preserve the existing numbers of the House of Commons, but to depart as little as possible from the main lines of the Redistribution Act of 1885. . . . It can not be maintained that the change in the figures

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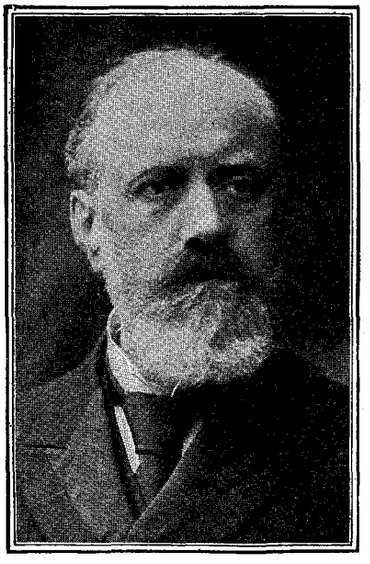
involving total or partial disfranchisement of boroughs from 15,000, as in 1885, to 18,500 as now proposed in one-member constituencies, and from 50,000 to 75,000 in two-member constituencies, is extravagant."

The opposition press of course denounce the bill. *The Daily News* (London) calls it "frankly farcical"; *The Westminster Gazette* (London) declares that the proposals are "tantamount to a motion that the life of the present Government be prolonged for sixteen months," but *The Standard* (London) acquits the Government of all "gerrymandering" and favoritism, and thinks that the defects of the bill are remediable. It says:

"The fundamental weakness of the ministerial scheme lies in the illogical tenderness shown to the smaller boroughs in Great Britain. . . . But we doubt whether this feature in the scheme can stand. Cynics may attribute the hesitation of the Cabinet to give uncompromising effect to the principle of numbers to politic fears of losing constituencies which are, or are reputed to be, preponderantly of their own party complexion. It would be easy to demonstrate that the motive thus uncharitably imputed has not in fact any necessary force."



PRINCE VON RADOLIN,
German ambassador at Paris, who, with Premier Rouvier, concluded the Franco-German *entente*.

That Ireland has been done full justice is averred by *The Times*, above quoted, which declares that Mr. Gerald Balfour's proposed measure actually gives to Ireland more representatives than she is entitled to, according to the rule observed in the apportionment of the constituencies in other countries. To quote the words of the leading article:

"The clamor of the Nationalists will not be taken seriously. . . . Ireland, in fact, has been treated indulgently in the redistribution scheme. If a strict population test were taken on the basis of the representative system, which is the case in the United States and in some of the British colonies, Ireland would be entitled, as Mr. Gerald Balfour's memorandum has pointed out, to no more than seventy-one members for counties and boroughs instead of seventy-nine."

L'ALLEGRO, IL PENSEROSO, AND MOROCCO.

THE complacency of the German press and the bitterness of the French press, in their comments on the Morocco settlement (outlined below), may give an idea of how each regards its own situation in the final outcome. The *Libre Parole* (Paris) declares frankly that the Kaiser has got the best of the bargain; and the *Gaulois* (Paris) observes that the settlement "fails to flatter our national pride" and certainly "does not serve our interests." The best the *République Française* (Paris) can say of it is that it is "a compromise." The *Figaro* (Paris) finds consolation in the thought that ruling the spirit is better than taking a city (or a new colony). It reflects thus:

"France may well hold her head high among the nations. Europe will be grateful to us for our confidence in her spirit of equity and for what we have done to spare the old continent the frightful affliction of a general war. . . . It is for Germany to prove that her loyalty is equal to ours."

Another vein of consolation is found by the *Echo de Paris*, which believes that the French will now keep an eye on the ruler across the Rhine. It remarks:

"Germany's brutal intervention has had a salutary effect on France. The country . . . has learned that it must not lose interest in foreign affairs, nor let itself be absorbed exclusively in miserable internal squabbles."

The *Temps* (Paris), however, which undoubtedly expresses the ideas of the French Government, thinks that the Kaiser has made a failure of his Morocco policy. This administration organ believes that William II.'s aim was to disturb France's good relations with Great Britain and Russia, and his effort to do so, it remarks, was a signal failure. It says:

"Far higher and more far-reaching than our relations with Morocco, important as they are for our future, are the evidences of prospective security and clear understanding that we see in this agreement with Germany. We do not see in it any tendency to abandon the *entente* with Great Britain. We find, on the contrary that it indicates an extension of that political principle. . . . Let us try to restore to our Russian alliance the strength it had last year, but to effect it in a better spirit. In every other respect let us remain free, allying ourself neither to one side nor the other, that none may doubt or question our wish for peace."

In decided contrast with the tone of resentment and the rather obvious hunt for consolation that mark the comment of the French press, the German papers display a touching optimism. "Anxiety may now be dismissed, for all threatening clouds have been swept from the political horizon," says the *Vossische Zeitung* (Berlin), "and the Morocco question can never be for Germany a question of war." *Germania* (Berlin), too, thinks the chief point of the settlement is the fact that it "will in every way insure permanent peace," and so says the *Preussische Zeitung* (Berlin). Premier Rouvier comes in for a bouquet from the *Deutsche Rundschau* (Berlin), which attributes the peaceful settlement to his "prudence and statesmanlike talent," and for another from the *Kölnische Zeitung* (Cologne), which notes that he "has clearly defined the independence of the Franco-British and Franco-Spanish *ententes* from the Morocco question, as an international problem," and thus cleared the way for a peaceful solution. Indeed, the *Frankfurter Zeitung* (Frankfort) denies that Germany had any designs on the Franco-British *entente*, or, in fact, upon the French work of reform in Morocco.

Turning now to the terms of the settlement that is the cause of all this remark, it appears that a conference of the Powers at Tangier has been agreed upon, and it only remains to arrange the program and the date in agreement with the Sultan of Morocco. France has made her own conditions before consenting to send her representative to Tangier, stipulating, according to the *Echo de Paris*, that in the conference "the integrity of Morocco shall be preserved, that the sovereignty of the Sultan shall be supreme and unimpaired, that existing treaties between Morocco and the Powers shall not be interfered with, and that the Franco-British and Franco-Spanish conventions shall not be invalidated."

On the other hand, the German conditions include among their articles the absolute independence and integrity of Morocco, the pushing forward of reforms under the direction of an international commission; and financial and industrial reforms, as controlled by an international commission.

The *Frankfurter Zeitung*, quoted above, thus comments:

"In this concise and weighty document is made palpable the spirit of progress and equity which characterizes the scheme of Germany with regard to Morocco. It can be clearly seen from it how practical the program of Germany is. What has been so far proposed with regard to Morocco has been a negative course, leading practically to nothing. This was formulated in the phrase, 'Moroccan Independence'; but the Morocco question was not to be solved by such a negative plan as this."

In this last sentence is implied a reflection upon the negative

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meagerness of Lord Palmerston's Morocco policy, which merely prevented the Shereefian kingdom from passing into the hands of other European Powers, and had as its object the somewhat narrow and selfish object of safeguarding English commerce merely. This line of British policy has been followed by every successor of the English Minister up to 1904. The policy contemplated in the programs of France and Germany is much broader in ostensible aim, and will place the sick man of the Western caliphate in the hands of European physicians, so that the prospects of Northwestern Africa are now by no means the darkest.—*Translations made for* THE LITERARY DIGEST.

TOLSTOY ON THE JEWISH QUESTION IN RUSSIA.

THE committee of ministers which has been studying and translating into concrete proposals the Czar's reform rescripts has declined to recommend any measures with regard to the Jewish millions of Russia. It found the problem too complex and difficult for offhand treatment or palliatives, and accordingly suggests the appointment of a non-bureaucratic body to consider it thoroughly in all its aspects, formulate comprehensive conclusions, and refer these to the popular assembly shortly to be convened for discussion and suitable action.

Were the question merely political, say the ministers, the obvious and simple settlement of it would lie in the bestowal upon the Jews of full equality of rights and privileges; but the racial and economic phases of it forbid the application of that remedy without further thought and inquiry into possible consequences.

The Jewish organs of Russia are displeased with this outcome of the ministers' deliberations, while the anti-Semitic *Novoye Vremya* regards it as too liberal and demands, not a reference of the question to the popular assembly, but a genuine *popular* referendum upon it. If, it says, it is intended to give the Jews access to land, the peasants ought to be directly consulted.

Meantime the *Novosti* publishes private letters on the question by Count Tolstoy, Korolenko, the novelist and editor, and Solavieff, the late philosopher and religious thinker. Korolenko demands absolute equality for the Jews. Count Tolstoy writes as follows:

"I deplore the persecutions to which the Jews are being subjected, and regard them not only as unjust and cruel, but as senseless. The subject, however, does not occupy me to the exclusion of all others, or even above all others. There are other matters which stir me more deeply, and therefore I could not write anything upon it that would greatly affect people. . . . . .

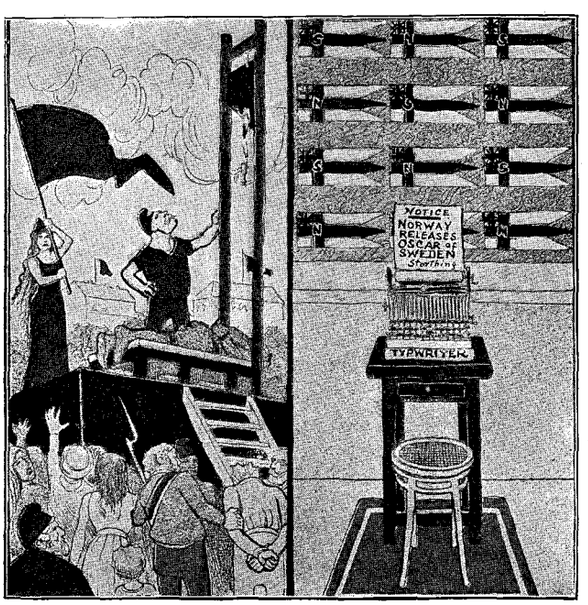
"I think that the ethical teaching of the Jews and their actual daily practise are incomparably higher than the teaching and practise of our quasi-Christian society, which accepts from the body of Christian doctrine only the theories of repentance and expiation, and fancies that these things absolve them from all moral obligations; and because of this moral superiority of the Jews we see envy, hatred, and oppression. . . . . .

"I think, further, for the same reason, that these persecutions will not cease, just as in America there will be no cessation of the persecution of those cheaper and more industrious workmen than the American—the Chinese. Americans know full well that, in excluding Chinese, they depart from the fundamental principles of equality and freedom which they profess; but the matter concerns their skins, and they trample under foot the principles to which they render homage in words. It is the same with us, tho there is this difference—we do not even profess equality and freedom, hence there is nothing to trample upon.

"The Jews are able to distance the majority in the race for what the quasi-Christians want most, and therefore they will be hampered in all possible ways—hampered in the future as now, until the quasi-Christians embrace the true Christian conceptions of life, which are far in advance of the archaic, antiquated Jewish principles of morality."

Tolstoy goes on to say that he could not think without assuming the maxim of human equality, and that he objects to and dislikes intensely all racial or national assumptions of superiority, special missions, etc. He hates the so-called Jewish "mission," he declares, as much as he does Germanism, Anglo-Saxonism, Pan-Slavism—Pan-Slavism most of all. Our business is to be wise, just and spiritually free, to live together in concord and peace, and forget whether we are Jews, Slavs, and what not. The human soul, the human heart, is the same the world over, and the altitude of Christian ethics is accessible to all, especially to the Jews, from whom it originally proceeded.—*Translation made for* THE LITERARY DIGEST.

IF it is the mutiny on the *Potemkin* which has broken the pride of the Czar and caused him to wish for peace with his exterior and interior enemies, says *Die Zeit* (Vienna), these sailors of the *Potemkin* have done their country a greater service than any other crew in the Russia Navy.



Then and Now

REVOLUTION.

—*Der Floh* (Vienna).

THE EUROPEAN CIRCUS.

The well known circus-rider, Oscar, finds that he can handle one horse much better than he did two.

—*Kladderadatsch* (Berlin).

CARICATURING A REVOLUTION.

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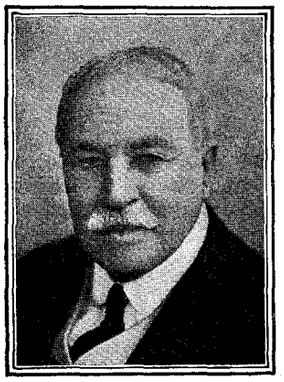
NOTABLE BOOKS OF THE DAY.

AN INCUBATED INSPIRATION.

MISS BELLARD'S INSPIRATION. By William Dean Howells. Cloth, 224 pp. Price, $1.50. Harper & Brothers.

A NEW novel by the greatly esteemed Mr. Howells awakens a flutter of interest in the world that reads. "Miss Bellard's Inspiration," as the immediate successor of "The Son of Royal Langbrith," intensifies this pleasant normal expectancy; for in that work the veteran was at his best, armed *cap-a-pie* and bent on emprise that registered him as still at the high noon of artistic capacity. Could he have "done it again" in this latest work? He has not, but the fact bears not the slightest reproach. It was not his intention to do anything important. *Dulce est desipere in loco* said Horace, and Mr. Howells may be as wise as the felicitous Venusian in this respect.



WILLIAM DEAN HOWELLS.

"Miss Bellard's Inspiration" is a Howells *bagatelle:* a "short story," expanded to book-length because it was such pleasant "fooling" for both writer and reader. The "inspiration" comes to Miss Bellard only at the end of the book, and it is such an attenuated one, so prompted by desire and the helplessness of the moment, that it is first cousin to a "woman's reason." It is cutting the Gordian knot in gently humorous fashion. The whole thing is dainty and amusing, and the irony so suavely expended that some readers may fail to detect it, and hence be a little puzzled as to the degree of the author's facetiousness.

A niece of Mrs. Crombie comes to the Crombie's summer place in Maine, near the Saco River, for a short visit. Her English lover comes at the same time. They both arrive from California. They are not yet engaged, but it is only a question of time. The Mevisons, an artist and his wife, middle-aged people, are at the Saco River House, which is quite near the newly purchased cottage of the Crombies. Mr. Crombie had known and highly appreciated Mevison, when they were both in a Paris *atelier*, so Mrs. Crombie invites the pair to install themselves under her roof. Mrs. Mevison accepts. In this couple, Mr. Howells is almost boyishly extravagant. If it were possible to think that the veteran novelist is not crystallized into stable individuality that would preclude such a thing, one would say that in this little trifle of "Miss Bellard's Inspiration" he shows the "influence" of Bernard Shaw. There is such paradoxical action in his characters, and the fun and humor have *nuances* that confuse the unsophisticated reader. In Shaw's case, one is inclined to fancy Bernard as having tremendous fun with himself in his whimsical cleverness, but in Mr. Howells's suggestion of him you imagine he is, perhaps, "trying it on" as a bit of professional virtuosity. It is perfectly immaterial, of course, only it "explains" the half-tones in Mr. Howells's humor in this literary excursion.

There is something almost diabolic in the matrimonial status of the Mevisons. Here is the husband's explanation of it to Crombie.

"The usual trouble: incompatibility. . . . It isn't that we don't love each other, or that we haven't. We've always loved each other too much. I won't brag of my part, but I know that when she's been the most impossible she's been the most devoted to me. She cared for me so entirely that she could not bear that anybody—no! any *thing*—else should have the least part of me. . . . She wasn't jealous, or at least not of women more than men. But she felt that I was all hers, and that she had a right to every atom, every instant of me. If I made a friend, she broke up the friendship. . . . She always managed skilfully at first, tho of late she's been growing reckless. But it was slavery. . . . She sees as well as I do that we must part: but it is her helpless fate to torment me more and more into what if we could we would both avoid."

Well, the dreadful object-lesson of a consumingly loving husband and wife driven to divorce by the rending of their passion has an awesome effect on Lillias. That up-to-date creature tells Craibourne they must call it off because here, before their very eyes, is written large their own future fate, should they wed! They separate, tho Craibourne assents only under compulsion. Finally, Lillias gets her "inspiration," as she tells her aunt in a letter. "I promised him (Edmund) that I would think about it. I did think about it, and before morning I had a perfect inspiration." The reader will conclude, as Mr. Crombie did. "Well, I suppose she didn't want a reason if she had an inspiration."

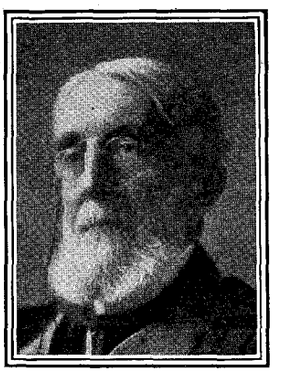
While the New York *Evening Mail* thinks Mr. Howell's novel tedious, and the Boston *Transcript* dismisses it with four non-committal lines, the rest of the newspaper critics seem to find it delightfully entertaining. The New York *Globe* and the Brooklyn *Eagle* agree that this "is Howells at his best," the *Tribune* avers that he was "never more engaging," and the *Press* declares that "this is a book for which to be thankful." It is "a triumph in summer comedy," says *The World*.

ANDREW D. WHITE'S AUTOBIOGRAPHY.

AUTOBIOGRAPHY OF ANDREW DICKSON WHITE. Two volumes. Cloth. Price, $7.50 net. The Century Company.

TO those acquainted with Mr. White's varied and useful career it was a foregone conclusion that the story of his life, as told in the autobiographical record recently published, would be at once entertaining and instructive. It would seem, however, that the high expectations with which its appearance was awaited have been more than fulfilled. So far as we are aware, there is not a dissenting voice in the enthusiastic chorus of approval rising abroad as well as in all parts of the United States. The consensus of opinion appears to be expressed in the Brooklyn *Eagle's* declaration that "beyond question no more important book has come from the presses this year. It seems large—nearly twelve hundred pages—but when the last page is conned it will be difficult for the reader to say what could have been omitted." The Boston *Transcript* welcomes the work as giving "an unexampled picture of human activity during the last half of the nineteenth century." The Boston *Herald* finds it "fascinating to all sorts and conditions of people," while the San Francisco *Chronicle* does not hesitate to pronounce it "the most readable, as well as the most valuable work of the kind which has appeared for years." There are, to be sure, some who, like the reviewer of the New York *Times*, feel that the autobiography is somewhat deficient in literary charm, but such agree that "as scholar, statesman, and man of affairs in all the best senses of the term, Mr. White may well feel that he can afford to waive the title of literary artist."

The real significance of the work is perhaps best apprehended in these words of the Chicago *Record-Herald:* "The highest value of this luminous autobiography lies in its abundant inspiration to thought. As an educator Mr. White's whole life has been shaped on the belief that 'the first and best thing to do is to set people at thinking,' and these volumes do so at every turn." It was doubtless with this in view that Mr. White decided in favor of the topical as opposed to the chronological method in telling his story, presenting it under the seven distinct divisions of "Environment and Education," "Political Life," "College Professor and President," "In the Diplomatic Service," "Sundry Journeys and Experiences," "Miscellaneous Recollections," and "Religious Development." In each of these the interest is admirably sustained by a judicious infusion of anecdote—the London *Times's* reviewer, by the way, finds in the book further proof that "anecdote is the form of literature in which Americans shine most"—gossip and reminiscence, which lighten the pages without allowing the reader to lose sight of the importance of the main narrative as a stimulus to right thinking and right living and as a solid contribution to the history of the past fifty years. In point of interest purely, the most attractive chapters are undoubtedly those which embody Mr. White's recollections of the years spent at foreign capitals in his country's service. His diplomatic endeavor began so long ago as the Crimean War, and was continued at intervals up to his relinquishment of the post of ambassador to Germany in 1903. Naturally he came to know intimately many of the crowned heads and statesmen of Europe, and his pictures of these, and notably of Nicholas I., Bismarck, and the present rulers of Russia and Germany, are frank, vigorous, and convincing. Of especially high interest, too, are the memories of his political endeavor at home, memories which are so abundant and rich that, as the Boston *Transcript* puts it, "his autobiography practically gives a sketch of American history, on its more personal side, from the beginning of the Civil War to the administration of Theodore Roosevelt."



ANDREW D. WHITE.

It is, however, as educator rather than politician or diplomat that Mr. White prefers to be considered, and this is the side of his career—as student, college professor and university president—that he develops in by far the greatest detail. A better account of the founding of Cornell, of which he was so long the honored and successful head, has never been given, and perhaps in no other of his pages do we see so clearly the practical idealism, which, running throughout his life story like a golden thread, makes it so well worth the telling.

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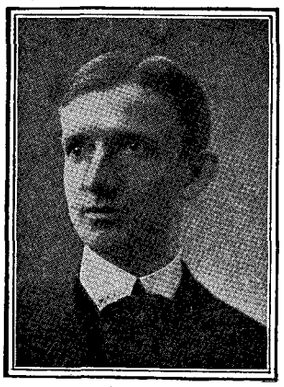
A POET WITH A FIGHTING CHANCE.

LOVE TRIUMPHANT. By Frederic Lawrence Knowles. Cloth, 168 pp. Price, $1.00. Dana Estes Company, Boston.

MR. FREDERIC LAWRENCE KNOWLES is a poet who in the elbowing of time has a fighting chance to hold his place in the Muses' court. He comes with pleasing address and a message for the heart. Mr. Knowles made his first poetical bow to the world in the volume of verse entitled "On Life's Stairway," and critics spoke favorably of both the promise and the performance. His last book is dedicated to Louise Chandler Moulton, the poet who has held a light aloft upon the path of many a young writer. Love, in many of its phases, makes the burden of the volume—love of Woman, of Home, of Country, of Nature, of God; and in every aspect the treatment is dignified and often vibrates with a notable charm. Mr. Knowles has the poet's sense of the solidarity and sacredness of life, and the poet's feeling of wonder at the strangeness of man's fate. We have many sterile rimers who give us works that scan by rule of thumb, works rigidly reputable in sentiment; but Mr. Knowles, while not disdaining the graces of rhythm and rime, and while taking only the most sweet and serious things of life as subject matter, yet contrives to give a strain of real music that comes refreshingly, and to voice the themes that carry swift appeal to the heart.



FREDERIC LAWRENCE KNOWLES.

The first poem in the book gives a feeling of his quality, his graceful use of classic material; his lyric outlook at the strange fortunings of love:

"Helen's lips are drifting dust;
Ilion is consumed with rust;
All the galleons of Greece
Drink the ocean's dreamless peace;
Lost was Solomon's purple show
Restless centuries ago;
Stately empires wax and wane—
Babylon, Barbary and Spain;
Only one thing, undefaced,
Lasts tho all the worlds lie waste
And the heavens are overturned,
—Dear, how long ago we learned!"

The book is remarkable for this brilliant use of allusion, a feature that gives a sense of lustrous texture which charms one who loves the blending of old colors and old figures from a new poetic loom.

The sonnet—"To a Discoverer," celebrating the coming of love to a lonely soul, ends with a sextette that recalls, and is not shamed by, the close of Keats's sonnet on Chapman's "Homer." Knowles's lines have a stately march:

"Then was my soul, with her new glory dazed,
Like that green island among tropic seas
When the strange sail approached the wondering shore,
And startled eyes behold the Cross upraised,
While the great Spaniard sank upon his knees,
And the Te Deum shook San Salvador!"

The union of sound and sense in the last line has the felicity of fine art.

In the poems on love of country, the poet's note rings clear and true. Mr. Knowles has the fine vision of a land regenerated by social service, by the inbrothering of man; and in "The New Patriot" sounds the key of this feeling. The citizen to be is the man who loves

"That larger land without frontiers,
Those wider seas without a shore.

Who is the patriot? Only he
Whose business is the general good,
Whose keenest sword is sympathy,
Whose dearest flag is brotherhood."

While the feeling of these last four lines is irreproachable, one must admit that the poet here drops his singing robe for the cassock, a fault that jars in nearly every singer who carries an eager message.

One notes many virtues in Mr. Knowles's work, but now and then occur little blemishes, which the fillip of attention would no doubt cause to vanish; for instance, a battered-out word as,

"A *wealth* of warm dark hair."

But on the whole the fat kine swallow up the lean kine, and we can hopefully look for significant work from one who comes so well equipped, one who comes with so fair hostage as does the author of "Love Triumphant."

Mr. Knowles has received some very flattering notices from authoritative critics. The Boston *Transcript*, for instance, in a review of his poems, declares that "no clearer, higher, or more sustained note has been sounded in American literature for many a day," and *The Arena* calls him "a poet of genuine power." "Here is real poetry," said the late Dr. John White Chadwick, in *The Christian Register*. The New York *Sun* also speaks favorably of his work. "That Frederic Lawrence Knowles is one of the genuine sons of song is once more demonstrated by his 'Love Triumphant,' a volume of tuneful and passionate love poems,'' says the Chicago *Record-Herald*. The New York *Times*, however, gives him rather faint praise by remarking that "if it can not always be said that he makes poetry, he never fails to make sense!" *The Nation* and *Evening Post* think he would have done well to discard some of the pieces that appear in this volume, and the Philadelphia *Press*, after granting that Mr. Knowles "has delicacy, fancy, fluidity," and "the genuine lyric gift," says "he lacks the complete mastery of his tools; he still shows the 'prentice hand," and "needs badly a sense of humor."

A MODERN JESTER.

THE SUNNY SIDE OF THE STREET. By Marshall P. Wilder. Cloth, 359 pp. Funk & Wagnalls Company, New York and London.

"IN this little volume are offered recollections of the sunny side of many people. I have plucked blossoms from the gardens of humor and pathos which lie side by side, and in weaving them into a garland, claim only as my own the string which binds them together." This is the whole of the preface of a characteristic book from the pen of Marshall P. Wilder, a collection of anecdotes, jests, stories of celebrities, and his own observations of life. The latter, modestly by the author designated as the "string which binds" the rest together, may be a golden chain or a cotton cord, but it is the well-known humor of this "modern jester" who claims to "come to the aid of the queen of the drawing-room just as the ancient one did to the monarch of old." The author thus makes no claim to aught but "fun." He does not try to be witty, he quotes quips and bon mots of those who are held to be humorous or witty among those "big people" whom he has chummed with and endeared himself to. And the list of his friends, the little man, who announces that he is three and a half feet high, has made the best of. It includes royalty, Presidents of the United States, prominent actors, such as Sir Henry Irving and Adelina Patti, journalists, to come down the line, politicians, and many others uncategoried, a motley list. In a chapter on "Tact," the author glides over such names at James G. Blaine, Henry Ward Beecher, Queen Alexandra, Colonel Ingersoll, Mrs. Langtry, Chauncey Depew, and Madame Nordica. The jester becomes serious. He does not like to listen to analyses of his friends. He has his own theory of the secret of the greatness of these people, by which he would characterize their popularity or likableness. It is the possession of tact which is this secret.

The chapter on Adelina Patti is devoted to a very full description of the visit of Mr. Wilder to Craig-y-Nos. "You must visit me," said the *diva* to him one day, "I will not take no for an answer. I will follow you all over Europe with telegrams," she threatened. And so he went. The loquacity of the author, his well-known success in "getting around," his chatty tone, make a very cheerful book. One must admire the quality of adjustability of a nature which has turned its defects to its own betterment so stupendously. The jester's part is not to be despised, with Shakespeare as a witness. Need and temperament have been helped by a nature stamped unmistakably with Mr. Wilder's own term "sunny." But as an American, the jest is all to the public, for fortunately, however we may play at being "kings and queens of the drawing-room," the rôle has been brought up to date and here is graphically presented by the little man who is proud of the well-deserved title of Jester to the People.

MARSHALL P. WILDER.

This is a volume that "will cheer and comfort the most morose," so the Baltimore *American* thinks; and the Seattle *Post-Intelligencer* declares that "Mr. Wilder has given the public a very charming and clever book." "There's a laugh on every page, and more new and good stories than have been gotten together in many a day," says the Nashville *American*, and the New York *Globe* estimates that "there are hundreds of good laughs in the book." The *Globe's* critic adds, however, that many of the jokes "have had extensive currency" in Mr. Wilder's lectures, and several other reviewers appear to have had some of them earlier at first hand from the humorist himself. Thus the Pittsburg *Times* regrets that the humor "is mainly that which partakes of the 'chestnut' variety," and the New York *Sun* observes that many of the stories "are of classical antiquity, many have little point except that they are told of well-known persons, and all are put together rather disjointedly."

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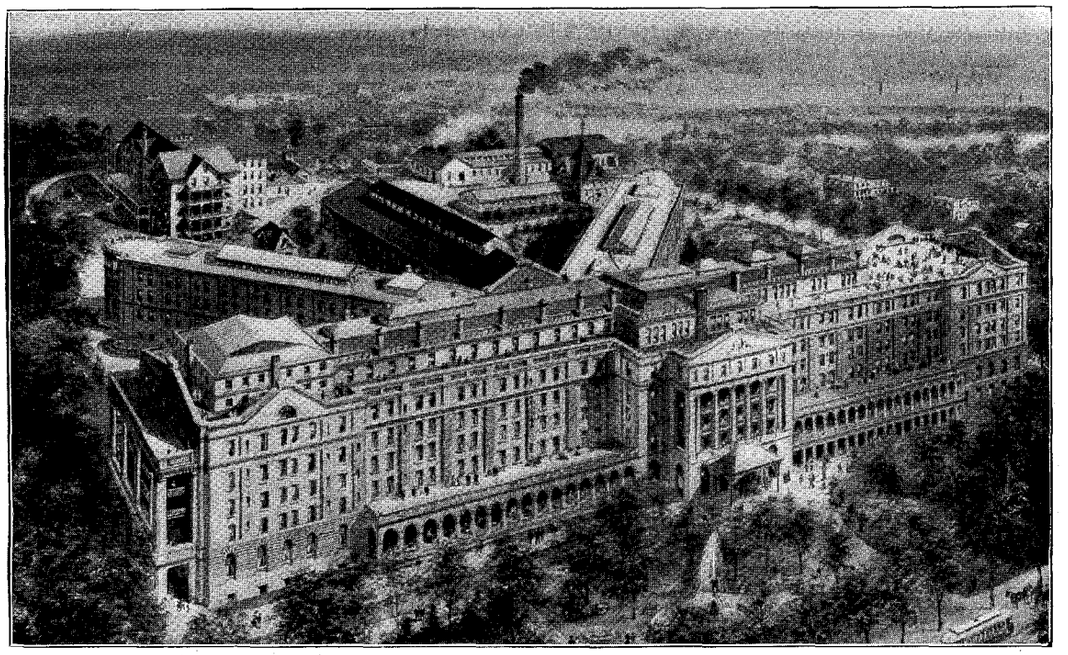

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CURRENT POETRY.

The Mystic's Prayer.

By Fiona Macleod.

Lay me to sleep in sheltering flame,
O Master of the Hidden Fire:
Wash pure my heart, and cleanse for me
My soul's desire.

In flame of sunrise bathe my mind,
O Master of the Hidden Fire,
That, when I wake, clear-eyed may be
My soul's desire.

—*From The Academy.*

The House With the Green Door.

By Seumus MacManus.

Lone is the house of my Love,
The house with the green door
That opened to let my Love in,
And opened never before.

It shut behind her that day;
In my face blew the bitter rain;
I cried aloud at the door,
Calling her name—in vain.

Oft I went back through the storm,
Strong the impulse that bore me,
Stinging the sleet in my face,
And chill the welcome before me.

It opened but once before,
Once it will open again,
The house with the green door,
And noiseless bolt and chain.

Many my fruitless journeys;
Yet, sometime the light will burn,
And friends watch late in my house,
And I shall not return.

I shall have found my welcome,
And a wide-thrown green door;
And I will tarry, in my Love's house
Shut close for evermore.

—*From Ballads of a Country Boy.*

Cradle Song.

By Sarojini Naidu.

From groves of spice,
O'er fields of rice,
Athwart the lotus-stream,
I bring for you,
Aglint with dew,
A little lovely dream.

Sweet, shut your eyes,
The wild fireflies
Dance through the fairy "neem";
From the poppy-bole
For you I stole
A little lovely dream.

Dear eyes, good-night,
In golden light
The stars around you gleam;
On you I press
With soft caress
A little lovely dream.

—*From The Saturday Review.*

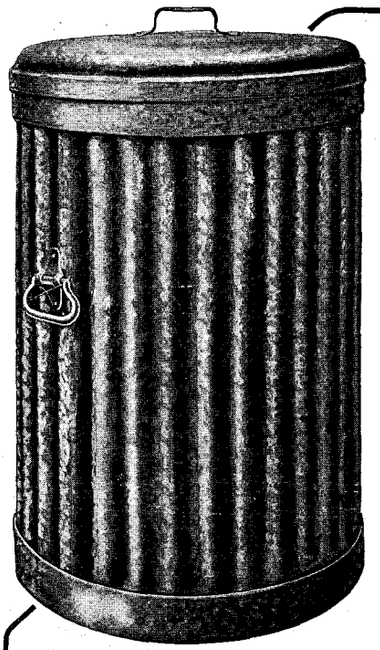
Cambridge, England.

By H. Pearl Humphrey.

There is a city growing very old,
Yet always full of voices very young,
A city whose gray glories are wide-flung,
Against a sky all silver, blue, and gold.
Not half this city's history is told,
Not half her pride and beauty have been sung—
The river, by its silver spans o'erhung,
Knows more than speech or writing can unfold.

The noisy clamors beat against her peace,
But can not break it; it is held too dear
By hearts across the desert and the deep;
nd when the careless voices lightly cease,
Beneath the Gate of Honor one can hear
The dusty centuries whisper in their sleep.

—*From Town and Country.*



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PERSONALS.

Little Stories of John Hay.—Much of the suffering of the late John Hay, it is said, was due to a morbidness that at times took the form of deep mental depression, and manifested itself in frequent spells of what is generally termed the "blues." The acute cause of his morbidness in recent years, says the Milwaukee *Free Press*, was the knowledge that he had become an old man. Mr. Hay was sixty-seven when he died.

"In all, or nearly all, of his public addresses delivered in the past four or five years this note of sadness over his age was sounded, but it was apparent only to those who knew him well. 'We who are of another generation,' was one way in which he sounded it, and a perusal of his speeches in the period mentioned will show that in nearly all of them he made some reference to his advancing years. It did not, however, prevent him from having his little joke on the subject. He had been ailing one time, and a friend made bold to ask what the trouble was.

"'I am suffering from an incurable disease,' answered Mr. Hay, bravely.

"A sense of delicacy prevented the friend from making further inquiry; but he told the story to many of his associates, nearly all of whom were acquainted with Mr. Hay, and the report soon spread around Washington that a deadly disease held the Secretary of State within its grasp. One intimate acquaintance of Mr. Hay determined to find out the nature of the secretary's ailment and addressed him one day with the remark:

"'I have been told that you are suffering from an incurable disease. Is it true?'

"'It is,' said Mr. Hay, in a sad tone.

"'What is the incurable disease?' then asked the insistent acquaintance.

"'Old age,' exclaimed Mr. Hay, with a chuckle.

"A little incident will serve to indicate his goodness of heart, and how it pained him if he inadvertently caused distress to the feelings of an acquaintance. One day Mr. Hay told to some newspaper men a story with so much point and cleverness in it that one of his callers regarded it as too good to be lost. So he sent it to his newspaper, and on the following day told Mr. Hay that he had printed it. Mr. Hay had an understanding with the newspaper men, with whom he frequently talked in a confidential way, that he was not to be quoted in the public prints, and he coldly reproved the correspondent, who left the secretary's office feeling very much hurt. This occurred on a Saturday. On the following Monday the correspondent received this note, written by Mr. Hay:

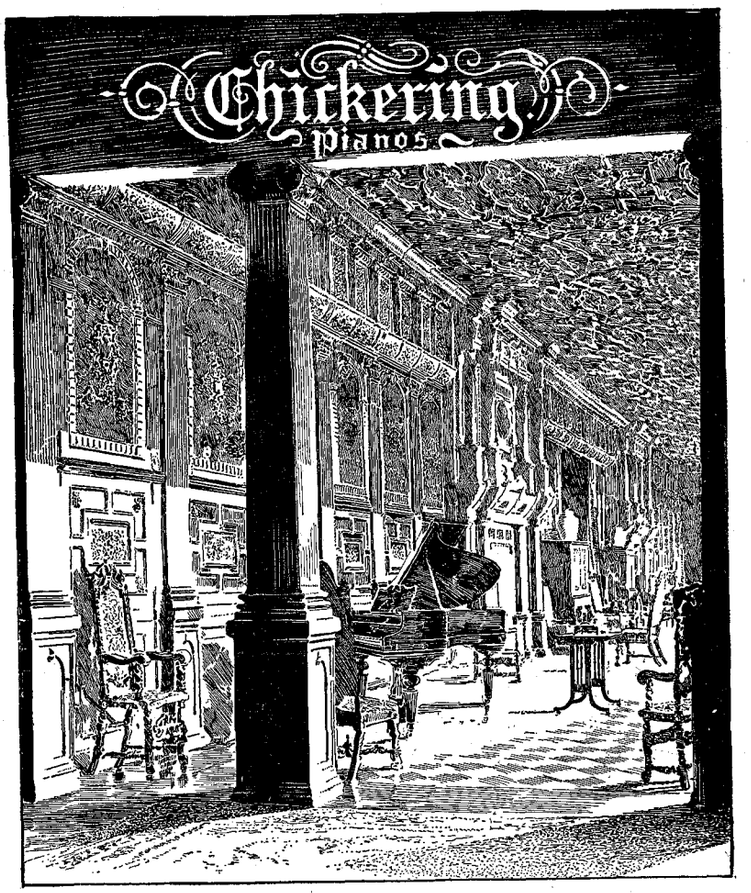
"'My Dear Sir: I am sorry if I seemed somewhat abrupt on Saturday. I had not seen the paragraph, and was a little annoyed at being quoted, but I ought to have remembered how fair and considerate you always are, and kept my temper. Please excuse me, and reflect that if I made you uncomfortable for a moment, I made myself so for all day.

"Yours sincerely,
"JOHN HAY.'"

A Monument to Adam.—Mark Twain, writing in *Harper's Weekly*, tells how he suggested a monument to Adam. This was thirty years ago, and tho the matter started as a joke, Mr. Clemens says it came pretty near to materializing. He writes:

"Mr. Darwin's 'Descent of Man' had been in print five or six years, and the storm of indignation raised by it was still raging in pulpits and periodicals. In tracing the genesis of the human race back to its sources Mr. Darwin had left Adam out altogether. We had monkeys, and 'missing links,' and plenty of other kinds of ancestors, but no Adam. Jesting with Mr. Beecher and other friends in Elmira, I said there seemed to be a likelihood that the world would discard Adam and accept the monkey, and that in the course of time Adam's very name would be forgotten in the earth; therefore this calamity ought to be averted; a monument would accomplish this, and Elmira ought not to waste this honorable opportunity to do Adam a favor and herself a credit.

"Then the unexpected happened. Two bankers came forward and took hold of the matter—not for fun, not for sentiment, but because they saw in the monument certain commercial advantages for the town.



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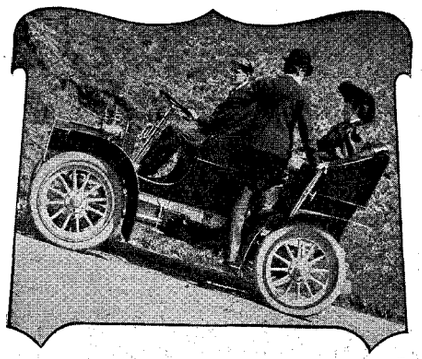

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The project had seemed gently humorous before—it was more than that now, with this stern business gravity injected into it. The bankers discussed the monument with me. We met several times. They proposed an indestructible memorial, to cost twenty-five thousand dollars. The insane oddity of a monument set up in a village to preserve a name that would outlast the hills and the rocks without any such help, would advertise Elmira to the ends of the earth—and draw custom. It would be the only monument on the planet to Adam, and in the matter of interest and impressiveness could never have a rival until somebody should set up a monument to the Milky Way. . . .

"In the beginning—as a detail of the project when it was as yet a joke—I had framed a humble and beseeching and perfervid petition to Congress begging the Government to build the monument, as a testimony of the Great Republic's gratitude to the Father of the Human Race and as a token of her loyalty to him in this dark day of his humiliation when his older children were doubting him and deserting him. It seemed to me that this petition ought to be presented, now—it would be widely and feelingly abused and ridiculed and cursed, and would advertise our scheme and make our ground-floor stock go off briskly. So I sent it to Gen. Joseph R. Hawley, who was then in the House, and he said he would present it. But he did not do it. I think he explained that when he came to read it he was afraid of it: it was too serious, too gushy, too sentimental—the House might take it for earnest.

"We ought to have carried out our monument scheme; we could have managed it without any great difficulty, and Elmira would now be the most celebrated town in the universe."

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A Rehearsal.—"Gracious, Elsie!" exclaimed the girl's mother, "why are you shouting in that horrible fashion? Why can't you be quiet, like Willie?"

"He's got to be quiet, the way we're playin'," replied Elsie. "He's papa coming home late and I'm you."—*Philadelphia Press.*

A Pertinent Question.—In a North of England college a student greatly annoyed the professor of natural sciences by asking frequent and foolish questions. One day, after he had interrupted the lecturer several times with irrelevant remarks and questions, he asked, "Professor, how long can an animal live without brains?"

"Well," was the professor's reply, "I really don't know, Mr. F——. How old are you?"—*Tit-Bits.*

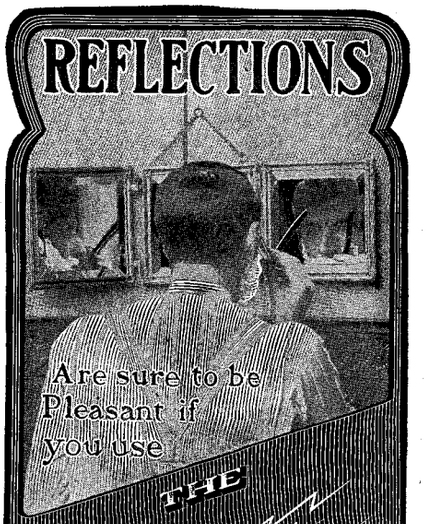
Proud Moment.—MIKE: "Oi hear yez wor foined foive dollars fer assaulting McDooley."

PAT: Oi wor'; an' it wor a proud momint whin Oi hur-rd th' sintince, b'gorry!"

MIKE: "Pfat's th' rayson av thot?"

PAT: "Faith, an' it show'd which av us had th' best of th' contist."—*Detroit Tribune.*

A Good Idea.—Linemen were engaged in putting up telegraph poles on land belonging to an old farmer, who objected. The men produced a paper by which they said they were allowed to put the poles where they pleased. The farmer went back and turned a large bull into the field. The savage beast made after the men, and the old farmer, seeing them running, shouted: "Show him the paper! Show him the paper!"—*Chicago News.*



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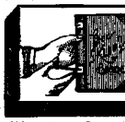

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Should be Patented.—DINAH: "Mandy, wha' foh you give dat baby a big piece of pohk ter chaw on? Don' you-all know the poh child 'll choke on it?"

MANDY: "Dinah, don' you see de string tied to dat piece er fat pohk? De udder end's tied to de chile's toe. Ef he chokes he'll kick, an' if he kicks he'll jerk de pohk out. Ah reckon you all don't learn me nothin' 'bout bringin' up chillun!"—*Cleveland Leader.*

Strange.—THE REV. ALEXANDER TORREY: "Is it not a strange thing, Mr. McStiffins? Last night, at my reading of 'Coriolanus,' the hall was empty in a quarter of an hour; while at the vicar's lantern lecture on Palestine, the young people sat in the dark for over three hours and quite seemed to enjoy it."—*Judy* (London).

Buncoed.—In a certain home where the stork recently visited there is a 6-year-old son of inquiring mind. When he was first taken in to see the new arrival he explained: "Oh, mamma, it hasn't any teeth! Oh, mamma, it hasn't any hair!" Then, clasping his hands in despair, he cried: "Somebody has done us! It's an old baby."—*Chicago News.*

Degrees of Mourning.—IRISHMAN (to shopman): "I want somethin' for mournin' wear, but I don't know exactly what the coostom is. What do they be wearin' now for mournin'?"

SHOPMAN: "It depends a little on how near the relative is for whom you wish to show this mark of respect. For a very near relative you should have a black suit, a black band on your hat, and black gloves. For some one not so near and dear you may have a broad band of black on your left arm, or a somewhat narrower one for somebody more distant."

IRISHMAN: "Och, is that it? Well, then, gimme a shoestring. It's me woife's mother!"—*Tit-Bits.*

By Gas.—An Irishman who was tortured with toothache walked into a dentist's surgery one evening and inquired of the extractor of molars: "How much do yez charge for pullin' out wan tooth?"

"One shilling; five shillings with gas," replied the expert on ivories.

"Five shillin's with gas!" gasped Pat. "Begorrah, then, I'll come round agin early in the mornin' when its daylight."—*The Tatler.*

CURRENT EVENTS.

Foreign.

RUSSO-JAPANESE WAR.

July 22.—According to Russian advices Oyama's lines extend from Liao Yang to Possiet Bay, the total strength of the Japanese being estimated at 550,000 men. M. Witte is received by President Loubet and Premier Rouvier in Paris.

July 23.—The Czar and Emperor William sail on imperial yachts to hold a conference in the Baltic Sea.

July 24.—The Czar returns to St. Petersburg after his conference with Emperor William; it is said that the Kaiser advised the making of peace with Japan and the restoration of order at home.

July 25.—Baron Komura, Japanese peace envoy, arrives in New York, and announces that Russia must pay an indemnity, but that the amount would not be excessive.

July 26.—A Japanese battalion lands at De Castries, on the Siberian coast. M. Takahira, Japanese Minister to the United States visits Oyster Bay and is reported as having sounded the President as to the United States's attitude toward interference with a "durable peace" alliance by German influence over the Czar.

July 27.—With the landing of a Japanese force on Siberian soil and the seizure of a point near the mouth of the Amur, it is believed that Japan intends to cut off Russian communications on the north. Baron Komura and Minister Takahira, the Japanese peace envoys, visit President Roosevelt at Oyster Bay.

July 28.—The Russians on Saghalien Island are isolated, and their surrender or capture is expected soon. M. Sato, of the peace delegation, says that an armistice is probable as soon as the peace negotiations begin.

OTHER FOREIGN NEWS.

July 22.—Twenty-four persons are killed and fifty-seven injured by a bomb which is thrown at the Sultan of Turkey.

July 24.—Premier Balfour announces to the British

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Commons that his ministry has decided not to resign.

July 25.—Nine thousand iron-workers strike at Warsaw, and a riot occurs in which one man is killed.

The Swedish Cabinet resigns, owing to an adverse report of the Riksdag committee on the government's Norwegian bill.

July 26.—Commander Peary's North Pole expedition sails from North Sydney, C. B.

The Governor of Odessa issues a proclamation, in which he blames the Jews for the recent disorders. Twelve men are said to have been killed in disturbances at Nijni Novgorod, Russia.

July 27.—The seventh annual congress of Zionists opens at Basle, Switzerland.

Shanghai native bankers propose to boycott the American International Banking Corporation.

Secretary of War Taft, Miss Roosevelt, and their party receive unusual honors in the Japanese capital.

July 28.—The Norwegian Storthing agrees to submit the question of the dissolution of the union with Sweden to the people through a referendum.

Signs of tension are again observed in the relations of France and Germany, through the inability of the French Premier and Prince Radolin to arrange a basis for the Morocco conference.

Domestic.

July 22.—Attorney-General Moody, in addressing the Lincoln Club, of Boston, says that he has not withheld any facts that the public ought to know in the beef trust inquiry, and that the Administration seeks early trials in the cases of corporations and individuals

Yellow-fever cases are found in New Orleans, and Alabama, Mississippi, and Texas declare a quarantine on passenger traffic for that city.

July 23.—Announcement is made in Pittsburg that anthracite and bituminous coal miners have arranged to join in a strike within a few weeks.

Daniel Lamont, ex-Secretary of War, dies at Milbrook, N. Y.

July 24.—President Roosevelt persuades Governor Carter of Hawaii to withdraw his resignation.

Secretary of the Navy Bonaparte says that the Navy Department will make a most thorough investigation of the *Bennington* disaster. Full reports show that 62 are dead as a result of the explosion.

The body of John Paul Jones is placed with the honors of an admiral in a temporary vault at Annapolis.

July 25.—United States Senator Mitchell is sentenced to be imprisoned for six months, and to pay a fine of $1,000, in the land fraud cases at Portland, Ore., but is granted a stay, pending an appeal.

July 26.—Examination of the gunboat *Bennington* shows that only one boiler exploded, and that the ship's hull was not materially damaged.

July 27.—Yellow fever cases in New Orleans are reported as 200; the plague spreads to Tampa, Fla.

The New York State Superintendent of Insurance makes a report censuring severely the Mutual Reserve Life Insurance Company, charging it with concealing judgments and exaggerating its surplus.

CONTINUOUS INDEX.

Below will be found an index covering the issues of THE LITERARY DIGEST for the last three months. Each week the subjects for the week previous will be added, and the subjects for the issue fourteen weeks previous will be eliminated, so that the reader will always be able to turn readily to any topic considered in our columns during the preceding three months.

Adler, Felix, on divorce, 896
Africa, Central, The drying of, 148*
Agnosticism and national decay, 783
responsible for social evils, 53*
Albright Art Gallery, Dedication of, 11*
Alchemy in modern times, 661
Ambassador, A persecuted, 753
America as Russia's "real enemy," 787
Degeneracy in, 696
in the new grouping of the Powers, 124*
American historians compared, 143*
influence on English naval policy, 790
laborers deported from Canada, 57*
literature, Mob spirit in, 77*
music, Growth of, 702
paintings, Collecting, 142*
president, Powerlessness of the, 941
scholarship, British thrust at, 141*
Anarchy versus Anarchy, 902
Andersen, Hans Christian, 776

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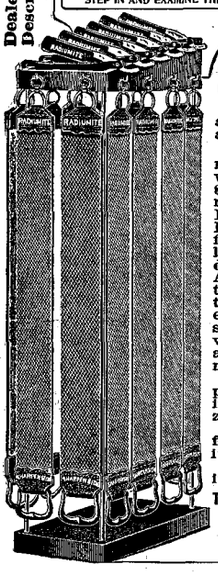

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CONTINUOUS INDEX (*Continued*).

Anesthetic, A new, 47*
Animalcules, how they behave, 856
Ant as a medicine, The, 855
Anthropology? What is, 931
Antidotes, Diseases as, 662
Arabian rebellion, The, 941
Arc-lamp, Improving the, 704
Art mergers, New York's, 815
Asphyxiation, Warnings of, 117*
Athletics, "Professional amateurs" in, 39*
Atlantic ports, Rivalry of the, 808
"Atlantic's" victory, The, 846
Automobile or trolley? 660

Baltimore, Rebuilding, 695
Balzac his own literary ancestor? Was, 892
"Baptist brotherhood defended," 897
Barrie, J. M., The fairyland drama of, 43*
Battle won by telephone, 146*
Beef trust indictments, 42*
Believe? Do we, 663
"Bennington" disaster, The, 138*
Bible as model of style, Inadequacy of, 79*
Biblical criticism, The English manifesto on, 938
Births and deaths balanced, 746
Blonds and brunettes in tropics, 662
Bonaparte, new Secretary of the Navy, 849
Books in Russia, Fear and distrust of, 12*
Books reviewed:
  Africa from South to North (Gibbons), 944
  Beautiful Lady, The (Tarkington), 93*
  Chatham, Life of (Harrison), 944
  James Watt (Carnegie), 94*
  Life of Thomas Hart Benton (Meigs), 94*
  My Poor Relations (Maartens), 943
  Sandy (Rice), 943
  Shining Ferry (Quiller-Couch), 93*
  Short Constitutional History of United States (Thorpe), 93*
  Wild Wings (Job), 943
Bottle-washer, An automatic, 50*
Bowen-Loomis case, End of the, 3*
British army contract scandals, 88*
Browning popular? Why is, 775
Brunetière's, M., conversion, An analysis of, 54*
Bryant the American Puritan poet, 658
Bullet, Japan's "humanitarian," 779.
Butterflies, The migrations of, 933
Byron, The apotheosis of, 928

Cabinet changes, Rumored, 806
Carnegie pension fund for teachers, 648
Cassini, Count, replaced, 733
Castro, vindicated by South America, 713
Chateaubriand and Madame Récamier, 741
Chicago strikers, Roosevelt to, 731
Chinese boycott of American trade, 772
  boycott, Results of the, 38*
  exclusion troubles, 924
  physicians, 144*
Choate's, Mr., home-coming, 737
Chopins, The two, 929
Christ and the Sense of Justice, 52*
Christianity impugned by Confucianism, 859
  Scotch and English compared, 52*
  Should it countenance war? 20*
Church and the public school, 747
  as a brotherhood, The, 123*
  as a "school of fine arts," The, 150*
  union in the May conventions, 822
  union, A bishop on, 783
  union, A protest against, 939
Churches in America, New attitude of, 87*
Clergyman, The New Anglican, 18*
Cleveland, G., arraigns club-women, 651
  on rabbit hunting, 883
  Club-women's replies to, 735
Collars, High, and the pneumogastric nerve, 782
College athletics, Commercialism in, 807
Colleges, Denominational, excluded from Carnegie benefit, 861
Collision exhibition, Mr. Westinghouse's, 857
Comedy, Zangwill's indictment of modern, 816
Composite Madonna, The first, 740
Congregational Church, Liturgical unrest in the, 151*
Cotton-crop reports, Leaks in, 923
  Scandal of, 103*
Cranes, Magnetic, 83*
Crucifixion, New light on the, 821
Crystal or organism, 84*
Czar's escape from assassination, 714.
  gift of religious liberty, 707

Dalrymple, Mr., on municipal ownership, 925
D'Annunzio's unsuccessful tragedy, 46*
Deficit, Government, 76*
Degeneracy in America, 696
Delcassé's defeat in Morocco, 902
Depew, Senator, and "Equitable" Finance, 106*
Diamonds, The making of paste, 82*
Divorce, Felix Adler on, 896
  The Roman Catholic theory of, 821
Drama as an aid to sedition, The, 891

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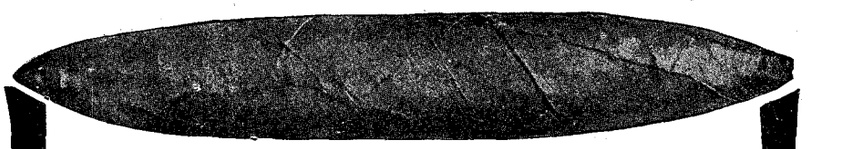

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CONTINUOUS INDEX (*Continued*).

Dramatic art and the masses, 142*
problem, An interesting, 114*
season, End of the, 851
Dunne's, Mayor, change of base, 105*
Dynamite transportation, The problem of, 934

Earth has solidified, How the, 745
Eclipse expeditions pay? Do, 705
Egoism as a basis for Christian ethics, 936
Electric transformer, The, 935
Electrical industries, Progress in, 935
Electricity in railroading, 858
"Elga," Hauptmann's new play, 624
Emperor William's attitude to France, 669
Engine, rotary, Problem of the, 17*
England's buffer state for North India, 904
Equitable management, Weighing the new, 921
methods of finance, 1*
Regeneration of the, 849
settlement, The, 886
European pressure on United States, 754
Evangelization of New York, 859
Explosive, Safe, wanted, 660
Explosives, Railroad transportation of, 774
Express train, The coming, 48*

Faith, A returning age of, 105*
Fast trains, Are they dangerous? 81*
Safety of, 2*
Federation, Protestant, Catholic view of, 54*
Fiction as an art, 776
Tendencies in American, 740
Financial corruption charged against Loomis, 650
Fire proof scenery, Real, 744
Fire protection, 706
Fishery disputes with Newfoundland, 714
Fishing with drugs, 857
FitzGerald classed as an amateur, 45*
Flame as an electrical conductor, 17*
Flying machines, An exhibition of, 82*
Fogs, To clear, with electricity, 817
Folk, Governor, and Sunday-closing laws, 110*
Food, Queer things as, 16*
Foods, fake, Plain talk about, 81*
"Fourth," How to live through the, 13*
Frame house, The passing of the, 119*
France and the German Crown Prince, 901
German Emperor unfriendly to, 669
Irish attack upon disestablishment in, 121*
Progress of disestablishment in, 89*
Protestant uneasiness in, 18*
Wrangle with Japan, 827
Franchise-tax law, New York, sustained, 848
French neutrality, American views of, 733
novel and the American woman, The, 77*
republic, Plot to overthrow, 668
virtue and American virtue, 90*

Garbage disposal and city politics, 51*
Gas, illuminating, Dangers of, 14*
monopolists vs. the people, 691
German efforts to revise Christianity, 87*
and English admirals, 828
Crown Prince wedding, 901
press on Morocco dispute, 88*
Germany affected by Russian situation, 712
"Girl, Unpleasant," in literature, The, 890
Gomez, the liberator, 4*
Great Britain open to invasion? Is, 789
Guns, great, with rapid fire, 932

Hay, Secretary, Death of, 35*
as a man of letters, 111*
Hooker, W. B., and the New York legislature, 6*
Acquittal of, 139*
Horses, Wild, on Sable Island, 858
Hot weather reflections, Some, 138*
Hungary, Possibilities of the crisis in, 156*

Ibsen, A new estimate of, 927
Immigration frauds, 810
Imperialism, How France will check our, 153*
Incandescent lamps, Fire from, 818
India, North, England's buffer state for, 904
Instinct in insects, Origin of, 51*
International conventions, Three, 152*
Invention as a department of business, 47*
Ireland's literary revival, 816
Irish akin to ancient Romans, 703
Iron and copper, Exhaustion of our supply of, 115*
Islands as weather stations, 14*
Italy, Economic progress of, 126*

James, Henry, on American men and women, 929
Japan as the "Scourge of God," 785
Missionary situation in, 708
Japanese civilization, Seamy side of, 888
menace to colonists in the East, 788
naval victory, The, 812
success, Menace of, 920
Trafalgar, A, 863
Jefferson, Joseph, Some estimates of, 655
Jesus, The lynching of, 664
Jingoism rebuked in Germany, 942
Judaism in New York, Condition of, 936
Proposed synod of, 19*
Jury system a failure? Is the, 696

Kaiser's Cup, Capture of the, 812
Kansas, No State oil-refinery in, 108*
Knox, John, influence in America, 708
Korin, the Japanese artist, 890

Lakes, Great, Is the level of, falling? 84*
Language, A peril to our, 854
Lantern for opaque objects, 705
Lead-boring insects, 146*
Lee, Fitzhugh, 649

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CONTINUOUS INDEX (*Continued*).

Lewis and Clark Exposition, 882
Libraries, public, Enormous growth of, 78*
Life, A chemical definition of, 856
  insurance, Wall Street methods in, 619
Liturgic trend in Presbyterianism, The, 862
Loeb, Professor, and his discoveries, 116*
Loomis, Financial corruption charged to, 650
"Lycidas" rejected by the Royal Academy, 853
Lynching, Georgia, Southern press on, 71*

Magnetism by mixture, 703
Manchuria, War balloons used in, 706
Medicine, Modern, in antiquity, 743
Medicines, Some pernicious, 894
Mental disease, Responsibility in, 781
  phenomena, New method of measuring, 117*
Meredith's literary style, The penalty of, 891
Milk-bottles, Paper, 820
Milton as a religious radical, 123*
Mine, Finding a lost, 819
Miniature painting, 9*
Ministerial irresponsibility, 785
Missions, Christian, The greatest problem before, 861
  Foreign, as affected by outcome of the war, 19*
  Effect of, upon Christianity, 120*
Mitchell, Senator, Conviction of, 75*
Modjeska testimonial, The, 701
Mohammedanism, A missionary spirit in, 786
Moon, Active volcanoes on the, 15*
Morocco, Delcassé's defeat in, 902
  imbroglio, Possibilities of, 23*
Morton's, Mr., exoneration, 5*
Music and religion as rivals, 822
Musical parasite, The, 140*

Name, What is in a, 148*
Nan Patterson case, Verdict in the, 696
Nature study in the Sunday-school, 149*
Naval training, English views of our, 866
Negro, Religious life of the, 152*
Negroes, Southern, as property-holders, 926
Nerve-current, Nature of a, 704
Neutrality and French neutrality, 751
  laws enforced, 884
Newspaper English, 113*
Niagara, Another way to save, 148*
  Commercializing, 737
  How to save, 893
Norway preparing for war, 825
  The fate of, 940
Norway's secession, Causes of, 900
North pole, Ownership of the, 894
Novel, Future of the American, 657
"Novel with a Purpose," One, that succeeded, 814

Odor, Loss of substance with, 857
"Ogden movement" criticised, 652
Oratory, After-dinner, in America, 10*
Oscar II. and the throne of Norway, 55*

Panama Canal supplies abroad, Buying, 771
Parliamentary office, Comedy of, 751
Patriotism of Christ, 121*
Paul Jones, Foreign comment on return of, 153*
  Is it the body of? 133*
Peace, The butcheries of, 698
Peary's new Arctic ship, 780
  new dash for the Pole, 109*
Philadelphia choosing a new leader, 74*
Philadelphia's gas fight, 770
  Results of 847
Philippines an element of weakness, 698
Pictures? Why do we paint, 927
Pipe, A smoke-cooling, 933
Plants grown by acetylene light, 895
  that give light, 118*
  that hide from animals, 49*
Poetry, Consolations of, 778
Poland, Russian, Uprising in, 8*
Polishing, Mechanical effects of, 744
Pope and Emperor of Germany, 865
  and Italian politics, The, 91*
  Pessimism of the, 860
Population and rainfall, 706
Protestant and Roman Catholic Bibles, 710
Public library, Is it feminized? 10*
Pure food bill, Enemies of the, 736

Race riots in New York, Lessons of the, 136*
Races of Europe, Mixed, 746
Racing for Kaiser's Cup, 768
"Radiobes" and their discoverer, 147*
Railroad authorities on rate control, 767
  control, Administration differences on, 734
Railroads, High-speed, 659
  American, Secret of success in, 24*
Railway congress, International, 693
  rate issue, Spencer on, 653
  Speed war between New York Central and Pennsylvania, 922
Raines-law hotels, Fight on the, 885
Rapid Transit, The sociology of, 15*
Ray-cures, 115*
Religion, Blurred outlines in, 122*
  Imagination in, 86*
Religions of New York, 747
Religious controversy, Decay of, 149*
Renan as an artistic trifler, 823
Resurrection, Origin of belief in the, 590
Reverence and ritual, 899
Revivals, Fear and hypnotism in, 750
Revolutionary spirit in French literature and art, 742
Rockefeller's gift, and business ethics, 37*
Rodin's artistic ideals, 777
Roman Catholic Church, Radical forces in the, 53*
  Reform in the, 120*
Roosevelt and the third term, 773
Root, Elihu, as Secretary of State, 70*
Rozhdesventsky investigation, London papers on, 667

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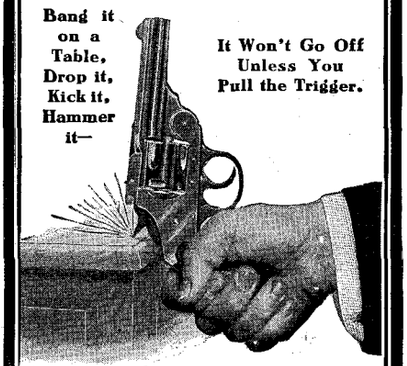

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CONTINUOUS INDEX (*Continued*).

Russia, Agrarian revolt in, 790
appeals for diplomatic support, 22*
anarchy versus anarchy, 902
End of autocracy in, 826
Fear and distrust of books in, 12*
Foreign books in, 44*
Future of, 940
Hope of revenge in, 788
Revolution in? 72*
Zemstvo congress and the Russian police, 137*
Russian church demands independence, 665
naval mutiny, 42*
navy and Mr. Schwab, 695
"Outlawed" organs on revolt, 668
press on peace prospects, 124*
press on prospects of revolt, 668
realism, 852
religious reformation, Beginnings of, 86*
situation, Importance of the, to Germany, 712
stage during a critical year, 889
treatment of artists and authors, 701
Russo-Japanese War:
American views of French neutrality, 733
Lessons of the naval battle, 881
Naval authorities on naval battle, 40*
Peace and one of its sequels, 125*
Peace proposals of President Roosevelt, 887
Roosevelt's intervention, 21*
Russian admirals and lost battle-ships, 844
Togo's victory, comments on, 843
Washington chosen for peace conference, 919

Saghalien, Seizure of, 104*
Scandinavia's future, 154*
Scandinavian Peninsula, Prospect of war in the, 786
Schiller, Religion of, 937
Schism, Benefits of, 123*
School-children, Underfed, 738
Scientists, Hasty, 931
Scottish church controversy, 898
"Sea-habit" dying out? Is our, 7*
Sensation last? How long does a, 779
Sense, Still another, 820
"Sex drama" vindicated by a Frenchman, 658
Shakespeare impeached by Shaw, 739
Shaw, Bernard. Attempts to "place," 140*
Sin, Modern, 666
Singing in English, Nordica on, 656
Sky-scraper, Stability of the, 118*
Smoke-cooling pipe, A, 933
Smollett, Tobias, a neglected humorist, 80*
Snapshots by lamplight, 895
Socialism next great political issue? 647
A trend toward, 808
Society versus art, 112*
Soil, Disappearance of the, 743
Spain, Prosperity of, 92*
Speed, Higher railroad, 933
Spencer's philosophy, Fatal gap in, 824
Spider-silk from Madagascar, 745
Stevenson's background of gloom, 700
Stories? short, Is there no standard for, 45*
Storm movement, Foretelling, 145*
Strike, in Chicago raises problems, 692
Teamsters' side of, 732
Strikers, Chicago, Roosevelt to, 731
Student or apprentice? 858
Submarines, Detection of, 144*

Taft's Presidential prospects, 811
Talking-machines, Some ancient, 855
Tea, Substitutes for, 934
Tears as a test of literature, 813
Ten hour law, Labor press on, 654
Theatrical trust, More light on the, 669
Theological students, Coddling of, 709
Theology, Advanced, made popular, 784
A godless, 151*
Radical, combated in Germany, 898
Tolstoy's literary plans, 46*
Tooth-brush, The deadly, 659
Tourgée, Albion W., 930
Trade, Doubts about our foreign, 134*
Transvaal constitution, The new, 752
Trolley or automobile? 669
Tropics, Blonds and brunettes in the, 662
Turkey, Origin of the, 819
Turner, most whimsical of painters, 854
Typewriter, A new shorthand, 119*

Unemployed in England, The, 864
United States, European pressure on the, 754
Unrighteousness, The newer, 666

Vegetable combat, A, 782
Venezuela, Diplomatic shake-up in, 694
Verse, A physiological theory of, 141*

Wallace, Chief-Engineer, Why he resigned, 36*
War-balloons in Manchuria, 706
Warm weather, Virtuous influence of, 16*
Warsaw, Massacre at, 697
Washington, chosen for peace conference, 919
Water-supply, Prehistoric, 818
Wealth-getting, Drama of, 813
Weather-proof stone and metal, To, 146*
Weaver's defiance, Mayor, 805
Whistler and Watts contrasted, 44*
William II., France, and England, 825
Predicted failure of policy of, 57*
Wisconsin's rate legislation, 809
Woman in modern Italian fiction, 112*
World's loftiest points, 13*

Young Mens' Christian Association under criticism, 85*

Zionism, New phases of, 748

* Articles are in Vol. 31, others in Vol. 30.

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Another says: "The Tartarlithine which you sent me works admirably upon even a delicate stomach, something which the lithia alone will not do."

Rheumatism

Tartarlithine rarely fails because it supplies the blood with the necessary substances to dissolve and remove the poison of rheumatism—uric acid. We want every sufferer to try it, and will send a sample package with our booklet on the cure of rheumatism free to every applicant.

Prescribed and endorsed by the leading physicians of the country.

Ask Your Doctor About It

Free sample and our booklet on the cure of Rheumatism sent on request

McKesson & Robbins 79 Fulton St. New York

Sole agents for the Tartarlithine Co.

1877 For 27 years 1905

We have successfully treated

CANCER

Without the Use of the Knife.

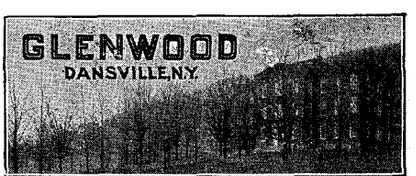
The Berkshire Hills Sanatorium is the only institution in the world where cancer and tumors (that are accessible) are successfully treated. Describe your case and we will give an opinion and complete information. Drs. W. E. Brown & Son, North Adams, Mass.

Asthma

Attacks stopped permanently. Cause removed. Breathing organs and nervous system restored. Symptoms never return. No medicines needed afterwards. 21 years of success treating Asthma and Hay Fever. 58,000 patients. **Book 25A free.** Very interesting.
Write P. HAROLD HAYES, BUFFALO, N. Y.

12 Corn Killing Plasters. CORNO removes corns. Builds new skin. A heavenly relief. SEND QUARTER Now. No cure, money back. Sample 2 cent stamp.
BEST SUPPLY CO., Sole Mfrs., Dept. 27, JOLIET, ILLS.
Also Drug and Shoe Stores.

WHEEL CHAIRS
WE MAKE OVER 70 STYLES
Catalogue "B" illustrates—describes—(free).
SARGENT CO., 291 Fourth Ave., NEW YORK



EXCLUSIVELY FOR THE TREATMENT OF
EPILEPSY
Facilities and Location Unsurpassed. Rates Moderate.
DR. J. W. WHERRY, Medical Superintendent.
DR. WM. P. SPRATLING, Chief Consultant.
For brochure, terms, etc., address the management.
The Health Resort Co., Box 3036, Rochester, N. Y.

SEE THAT CLIP?

THE NIAGARA CLIP holds securely from the thinnest sheet of paper up to ¼ in. in thickness, and can be used over and over again. Better than pins for filing letters, records, cards, etc. Avoid unsightly pinholes in attaching second letters, business cards, checks, drafts, invoices, etc. Put up in boxes of 100 especially for desk convenience. Sample box 15 cents, postpaid.

NIAGARA CLIP COMPANY, 37 Park St., N. Y. City

FOLDING BATH TUB

Weight 16 lbs. Cost little. Requires little water.
Write for special offer.
M. L. IRWIN,
103 Chambers St., New York N. Y.

"He had small skill o' horse flesh who bought a goose to ride on." Don't take ordinary soaps for house cleaning.

THE PROPER THING

is SAPOLIO

Try a cake of it, and be convinced.

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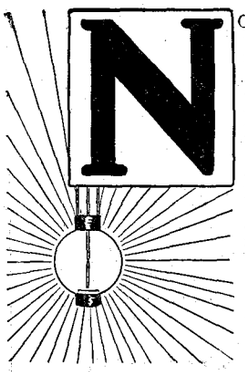
Talks On Advertising

Let there be Light.



NOW, Mr. Advertiser, let's be frank!

Let us look at this subject of Advertising squarely, and dissect it.

Let us discard all prejudice and predilection, and accept only *Evidence*, in our final investigation.

Let us cut out sentiment, precedent and "Popular Opinion" and treat the subject as though we had never heard of it before and "came from Missouri."

If, for instance, we had a load of Hay to sell how would we attempt to sell it?

Would we show our customers the Daisies that grew in it, ask them to note the style of the loading, the fine pair of horses that draw it, and the Vandyke beard of the Driver?

Would we tell him *this* is the same kind of Hay as was raked by "Maud Muller on a Summer's day" in Whittier's poem?

Guess not! Heh?

We'd tell him of the *nutritious* qualities that particular load of Hay possessed, for the feeding of horses, and then we'd name the price, delivered, show *why* the hay was worth it, and let it go at that.

* * *

Now, if our customer lived at a distance, and we must sell him the Hay *by letter*, how would we proceed?

Quote "Maud Muller" to him—then refer to the Daisies, the Horses, and Beard?

No sir—not for a moment!

We would confine ourselves carefully to the *feeding qualities* of our Hay, and to the advantages of buying while the price was right.

Now suppose we had five hundred loads of this Hay to sell, instead of one load, and did not know just *where* to write to in order to sell it.

That's when we'd *Advertise!*

But does the fact of our going into *Print* mean that we *must* go into Literature, Art, or Clever Conceits in space-filling too, in order to sell our *Hay* through Advertising?

Are we not still trying to sell just *Horse-feed?* How can we expect the picture of "Maud Muller on a Summer's Day" to help us close a deal with an unpoetical party who has Horses to Feed, and must do it economically?

The Horse owner *knows* good Hay when he sees it, and he will know it from *description* almost as well as from *sight*.

When he needs good Hay then the most *interesting* thing we can tell *him* is a description of the Hay *we* have to sell, and *why* it is good, and *why* it is worth the price.

No amount of Maud Muller picture, or "Association of Ideas" will sell him Hay so *surely* and quickly as plain Hay-talk and Horse-sense.

* * *

But you will be told, Mr. Advertiser, that "in order for an Advertisement to *sell* goods it must first be *seen* and *read!*

You will also be told that "in the mass of reading matter surrounding your Advertisement your Space must be made more *attractive*' than the rest, in order to be seen and read by the *largest possible number*."

Now, at first sight this line of talk *looks* logical enough, but *how* does it dissect?

Suppose you have a pretty Maud Muller advertisement about your Hay, with a fancy border of Daisies all around it, and a delicate vignette of "the Judge looking back as he climbed the hill!"

You would certainly *attract the attention* of many more Readers with *that* ad than with a bald caption of "Hay Delivered at $8.00 a ton.

But the man who *wants Hay* is the only party you can get back the cost of your advertising from, and you can interest *him* more intensely with the Hay caption than with all the "Maud Muller" kind of ads in the magazines.

And, you can afford to *lose* the "attention" of 200,000 Readers who have *no use for Hay*, if you can clinch sales for your five hundred loads with the *few* people who *do* need it.

Observe that it is not necessary to "attract the attention" of *every* Reader in a 230,000 circulation, in order to sell 500 loads of Hay.

But it *is* vitally necessary that you *convince*, at most, five hundred probable Purchasers that *you* have the kind of Hay *they* need, at the price *they* can afford to pay for it.

If an advertisement, in a circulation of 230,000, costs $60 and we have a profit of $1.00 per load on Hay, we need only *sell* one load each to *sixty* people in order to pay expenses.

But, if we "attracted the attention" of 80,000 people by our advertisement, and *sold* only *thirty* loads of Hay to them, we would then be out $30, and must credit the balance of our Advertising investment to "General Publicity"—to "Keeping-the-name-before-the-People"—etc., in the vague hope that *some other day* these people *may perhaps* buy Hay from us, if we then have it to sell.

* * *

That mistaken idea of "Attracting the Attention of the greatest number, for a given price" is what costs fortunes to Advertisers annually.

The striving to "Attract Attention" instead of striving to positively *Sell Goods* is the basis of all Advertising misunderstanding.

So long as "Attracting Attention" remains the *aim* of Advertisers, so long will the *process* of attracting it remain in the hands of Advertising Men who affect the Literary and Artistic attitude, instead of the plain *logical convincing* attitude of the Salesman-on-Paper.

And, great are the Advertising Writers' temptations to use "Attractive" copy at the expense of *Convincing* copy.

Because, great is the temptation to be considered "smart," "bright," "catchy," "Literary," "artistic," "dignified," "High-grade," etc.

There is popular applause for the Writer of *catchy* "General Publicity," which "attracts attention" but *does not sell goods*.

But, there is no applause for the Writer of prosaic Salesmanship-on-Paper, which is *forceful* enough, and *convincing* enough, to *sell goods*, but so simple to understand as to *seem* easy.

This is *one* reason-why "Catchy" Advertising is so current, and true "Salesmanship-on-Paper" so rare.

Another reason is the far greater *cost* to produce studied Salesmanship-on-Paper than to produce four times as much Catchy "General Publicity."

A still further reason is that the Makers of General Publicity know they can never be *held to account for definite results* from *that* kind of Copy, because nothing definite is promised through it.

—To "Keep-the-name-before-the-people."

—To "Make a General Impression on the Trade, and on the Public."

—To "Influence Sales."

—To "Protect the Market."

These are the vague nothings *promised* you by the Makers of "General Publicity," Mr. Advertiser.

These are the *fractional parts* of Advertising you get in return for an outlay which could *have* brought you back 150 per cent instead of 30 per cent of the Space value.

Remember, Mr. Advertiser, that Lord & Thomas "Salesmanship-on-Paper" will do *all* "General Publicity" *can* do toward "Keeping-the-name-before-the-People," "Creating a General Impression on the Trade," etc.

And, in *addition* to this, it actually, positively, and conclusively, *Sells Goods* through Retailers, or by Mail, in sufficient volume to pay 50 to 300 per cent on the investment in Space it occupies.

* * *

Nearly every Advertising Agency, to whom you might show this article would *promise* all that it outlines, and fulfill that promise with the kind of "copy" they are *now* supplying other advertisers.

But don't forget that in order to "deliver the goods" it is first necessary to *have* them—and, the visible supply of Advertising Men who can write *real* Salesmanship-on-Paper is mighty limited.

No Advertising Agency in America pays a *third* what Lord & Thomas pay (viz: $72,000 per year) for the production of "Copy" nor gives a third the attention to its proper production.

Because, no other Agency *appreciates*, as we do, that a difference of 80 per cent in *results* may depend upon the "Copy" used in any given space.

We serve 527 clients, about three-fourths of whom are General Advertisers and one-fourth Mail Order Advertisers.

Our experience with Mail Order accounts, and other result-traced General Advertising, has shown that *Space* in Mediums is worth just what *reasoning* and *conviction* is put into it.

And because ours is the largest advertising business in America, we can *afford* to retain the ablest Copy-Staff in America, as well as secure the best rates from Newspapers, Magazines, and Bill-Posters.

We have just issued a very practical "Book of Advertising Tests." Do you want a copy?

Then write to-day for it.

It is free to General Advertisers, or to Mail Order Advertisers, but $5.00 per copy to all others.

LORD & THOMAS

ESTABLISHED 1873

Largest Advertising Agency in America.

CHICAGO NEW YORK

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Within the Gates of the Kingdom of Fun

"It makes no difference at what page it is opened, there is gaiety and mirth in waiting."—*Washington Post.*

HOW PARIS AMUSES ITSELF

By F. BERKELEY SMITH
Author "The Real Latin Quarter"

This jolly, handsome book is the very incarnation of that spirit of amusement which reigns supreme in the capital of the world's fun. The author unites the graphic skill of the artist, the infectious enthusiasm of the lover of fun and gaiety, and the intimate personal knowledge of the long-time resident in the great playground of the world. In spirit the reader can visit with a delightful comrade all the nooks of jollity known only to the initiated, enjoy all the sparkle and glitter of that ever-moving panorama of gaiety, and become a part of the merry throng.

135 CAPTIVATING PICTURES

Six in colors, 16 full-page half-tone inserts, 58 full-page text drawings, 55 half-page and smaller text drawings.

12mo, Cloth, Handsome Cover Design, $1.50

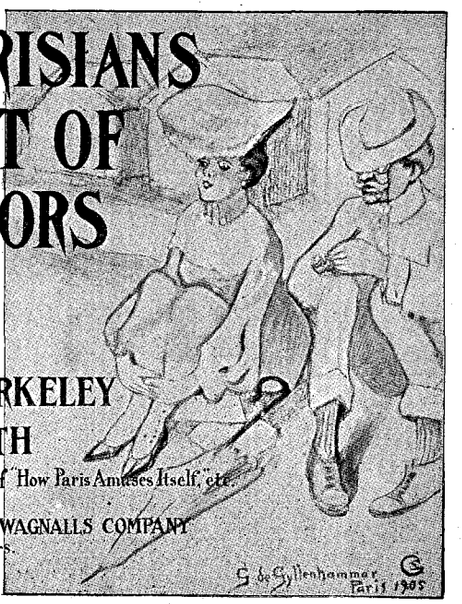
FUNK & WAGNALLS COMPANY
Publishers, New York

PARISIANS OUT OF DOORS

by

F. BERKELEY SMITH

Author of "How Paris Amuses Itself," etc.



FUNK & WAGNALLS COMPANY
Publishers

2nd Edition

"'Parisians Out of Doors' is altogether delightful in its wanderings and its chattiness and its drawings."—*N. Y. World.*

"In a breezy, informal style, the author pictures every form of out-of-door amusement in and about the capital of the world's fun."—*American*, Nashville, Tenn.

"A book appealing to the vacation sentiment and freighted besides with lively and entertaining comment on the summer life of Paris. . . . A volume of unfailing interest, its pages as enlivening as French wine."—*Boston Advertiser.*

Just out. 12mo, cloth, handsome binding, illustrated with drawings by the author and several French artists and water-color frontispiece by F. Hopkinson Smith. $1.50 net; by mail, $1.64.

Can You Solve the Riddle?

"The publishers and author would be perfectly safe in offering a large reward for successful forecasting of the end."—*Spokesman-Review*, Spokane, Wash.

"The underlying mystery long eludes the shrewdest guess."—*Boston Advertiser.*

"A Mystery Story Into Which a Soul Has Been Infused"

THE SUMMIT HOUSE MYSTERY

By L. DOUGALL

"One of the best novels of this or any other year," says the *Boston Times.*

FOURTH EDITION READY

This powerful and intensely absorbing story met with such immediate demand that the first edition was entirely sold out a few days after publication, the second edition within a week after the first, and the third edition before it could be delivered from the bindery. The fourth edition is now ready.

Louisville Courier Journal: "A mystery is always an alluring thing, but it is seldom that one is clothed in a real literary dress and kept *tantalizingly unsolvable* until the end of the book, as is this mystery."

Sun, New York: "Possibilities are opened by this story of blending forms of fiction kept apart heretofore. Imagine Sir Conan Doyle trying to infuse a strain of George Eliot into his tales, or Anthony Hope collaborating with Mr. Meredith."

12mo, Cloth. $1.50 postpaid

FUNK & WAGNALLS COMPANY, Pubs., New York

For Sale at All Bookstores. Do Not Miss It!

The Buccaneers

A Story of

Frenzied Business

and the Black Flag on the Highways of Trade

"A BREATHLESS KIND OF STORY"

"It is a breathless kind of story of modern business rivalry. We use the word breathless partly on account of the revelations of the magnitude and scope of the efforts made by one manufacturing concern against a rival and partly for the rapid-fire love-making that goes on between the first and last pages. Moreover, it is breathless in the speed with which it carries the reader along from the brisk opening to the no less speedy incidents crowded into the last chapter. A capital story this in spite of its atmosphere of deceit and lies and business trickery."—*New York Press.*

"A MASTERPIECE"

"If you are interested in real life you will see that 'The Buccaneers' is highly interesting. It is more: it is a little masterpiece in this new field. The action moves with unexampled celerity—it is all action, big, swift, ubiquitous, and yet it tells of brain as a subway express tells of electricity. And it tells too—a dark story—of secret service in offices."—*The Brooklyn Eagle.*

Frontispiece. 12mo, Cloth. $1.20 net; by mail, $1.30

FUNK & WAGNALLS COMPANY, Publishers
NEW YORK

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